The Universalist Leader

A Journal of Tomorrow

Boston and Chicago October 20, 1923

For the Suffering People of Japan

ALMIGHTY GOD, our heavenly Father, who lovest all and forgettest none, we bring to Thee our supplications. We beseech Thee to hear us, O Lord God, for Thy children in Japan, upon whom is fallen the dire calamity of earthquake, flood and fire;

We beseech Thee to hear us, good Lord.

For the missionaries of Thy Church in Japan and for their work; that they may not be discouraged, and that the fruit of their years of toil may not be measured by the churches and schools that are destroyed but by the lives and characters that have been strengthened to meet this test;

We beseech Thee to hear us, good Lord.

That all race prejudice, all differences of ideal, all distrust and suspicion of motives, all malice and all uncharitableness, may be forgotten, and that those who have inherited the traditions of Anglo-Saxon and Christian chivalry may show forth in deeds of good-will that their profession is not a mockery of Thee;

We beseech Thee to hear us, good Lord.

That all our hearts may be so moved with compassion that we may give cheerfully of our substance for the relief of distress and the binding up of humanity's wounds;

We beseech Thee to hear us, good Lord.

From a Litany of Intercession, in the Churchman.

Japan Number

Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Who's Who in this Issue

Rev. Hazel I. Kirk is a graduate of Canton Theological School and was pastor of the Universalist church at Orleans, Mass., before she became our Sunday school missionary to Japan five years ago.

Rev. Samuel Gilbert Ayres was pastor of the Universalist church at Woonsocket when called to the Japan Mission in November, 1918.

Mrs. Alice G. Rowe is Miss Hathaway's assistant in the Blackmer Home. She was previously a teacher in the Chicago public schools.

Rev. Fred C. Leining, pastor of the Church of the Mediator at Providence, is chairman of the Board of Foreign Missions.

Rev. Napichero Nagano carries on our church at Nagoya, and devotes most of his time to social service work among young men.

Miss M. Agnes Hathaway, director of the Blackmer Home, went out to Japan in 1905 and is due home on furlough in 1924. She was formerly dean of women at Lombard College.

* *

Only one thing is worse than an irreverent attitude toward the past, and that is an attitude of slavish, or sentimental, reverence which refuses to view the past with courage and frankness. (*Congregationalist.*)

* *

Klansmen of the better type may protest, as they will, that good members of the order are not guilty of such illegal action. The fact remains that it is done under cover of their regalia. Their very existence in any community puts apprehension and fear into the hearts of those against whom their propaganda is leveled. Their covert secrecy and bitter propaganda against certain classes of our common citizenship make it inevitable that lawless men will take advantage of their methods and that hot heads and small minds within their membership will take the law into their own hands. (*Christian Century.*)

* *

There is no need to despair of humanity. We should have swifter progress among the masses if a few people in positions of great power and a few mischievous spirits that work through the press could be somehow deported to an island where they could be together and spare us their poisonous ministrations. I would put them in Elysian fields on condition that they did no more of their present work. A few autocratic-minded men, a few military-minded men, and a few pestilential newspapers out of the way, and the forward road would be much clearer. (*T. Rhondda Williams.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

HOLDING FAST

ALL gone but faith in God," said Bishop McKim of the Episcopal Church in Japan in a cable to headquarters in New York.

It takes a genius to put so much in six words. As description it is accurate enough to carry the picture of the severe losses the Episcopal Church has sustained. As a rallying cry, it has the ring of the cry of the Crusaders, "God wills it." Very properly the journals of the Episcopal Church are sending the cry echoing around the world. For those who know Bishop McKim, it is the only statement or appeal needed. The Episcopal Church is at work raising the large sums required. An emergency hospital already is on the way to take the place of their hospital destroyed in Tokyo.

Bishop McKim sounds the call for us also.

* *

THE GREAT JAPANESE

THESE Japanese are a great people. As the *Review of Reviews* puts it: "There is a peculiar satisfaction in lending a helping hand in some hour of extreme catastrophe to people so courageous, so high-spirited and so self-reliant as the Japanese. . . . It was to be expected that they would bring order out of confusion in the shortest possible time."

Our army and navy and Red Cross rushed food supplies from the Philippines, but already the Japanese "had drawn on their own surplus stores for most of the rice to feed the hungry." Epidemics broke out but again, the *Review of Reviews* says editorially, "Japan—above all countries—seems to be able to exercise the kind of health control and discipline that prevents the spread of infection."

Emergency housing, care of the injured, feeding the hungry, burning the dead, suppressing of looting—all went on efficiently.

At the same time a strong, new Cabinet made up of all parties took charge. The Minister of the Interior cabled for Dr. Charles A. Beard of Columbia, who has been busy for two or three years making a new plan for Tokyo, and Dr. Beard now is back in Japan at work on the plan of Greater Tokyo.

The Cabinet has dealt successfully with the financing of reconstruction. The credit of Japan is of the best in the money markets of the world.

None of this self-reliance, courage and efficiency means that the rest of us need not help. The property losses run into the billions, the losses of life, not as great as at first reported, still reach the terrible figure of over 200,000. A great people has been smitten—a proud, gallant, generous people which rushed to our help at the time of the San Francisco earthquake and fire—and we want to help them. What we do not want to do is to go to such a people either in a spirit of patronage or with half-baked, unnecessary, poorly-supported, inefficient projects which will drag out lingering existences in the obscurity they deserve.

* *

KEEPING IN TOUCH

YOKOHAMA is 7,727 miles from New York. It is in the Far East and we are in the West. In spite of wireless, cables, aeroplanes and liners crossing the Pacific in ten or twelve days, it is not easy to keep in touch.

The Universalist missionaries in Japan do not know what we are thinking and feeling as a Church. They can not possibly realize the depth or range of the new interest here in Japan and in our Japanese work. It is difficult for them to see the bases on which we build our convictions.

Just as in the war the average man in America knew more about what was happening along the battle front than the average American in the war zone, it is a fairly safe assumption that we know fully as much about some phases of the catastrophe in Japan as some of the people in it.

On the other hand, it is hard for us to know what the missionaries are facing and thinking. Some of them undoubtedly have seen terrible things. Others have talked with eye witnesses. For a time all were cut off from usual sources of knowledge and communication.

There must be time to check up with one another. The Board of Foreign Missions proposes to get the views of the people in the field and give them a chance to learn the views of people here. Then when there is adequate knowledge, mind meets mind, we are all in touch with one another, with other Churches, with the Japanese Government and with Dr. Beard, the City Planner for Greater Tokyo, we can buy land and let contracts.

Until then let what we do be emergency relief.

ONCE MORE THE WASHINGTON CHURCH

IT is quite evident that action and reaction are equal, and in opposite directions.

The reaction from the pessimism and fear of some people in regard to the Washington Church project is the most interesting development of recent weeks. Published criticisms aimed at scope and plan rather than at the project itself have been succeeded by a chorus of "We can and will put it over." There is no use in feeling impatient with those who do not see things just as we do. We should be well on the way to that deadly uniformity which precedes stagnation and extinction if we ever should agree fully about anything.

The generous attitude of the strong advocates of the Washington Church in urging that the Perin-Cate House be pushed first has had a fine effect. It has shown that we are interested in more than one city, even if that city is the most beautiful in the world. There is breadth and beauty and sanity in saying "Help Japan first."

This does not mean that the people pushing the Washington Church propose to let their movement disintegrate. No urgency at Tokyo could justify neglect at Washington. Many thousands of dollars are tied up in the Washington project and our business men do not propose to waste either their time or their money. But we can be Christian before we are campaigners. The path of Christian duty is clearly indicated by every bulletin which tells of our suffering fellows across the Pacific.

* *

UNITED ACTION IN JAPAN

THE Rev. Roger F. Etz, General Secretary, was in New York recently in attendance upon a session of the "Committee of Reference and Counsel of the Foreign Missions Conference of North America," of which the Board of Foreign Missions of our Church is a member.

No formal announcement has been made, but we understand that there is pending a proposition to send a representative international commission to Japan to study the situation for all the Boards and prepare plans of joint effort in both relief and reconstruction.

Whether it will be practicable for us to take part in such joint action or not, nobody can now say. It is clear, however, that no "wise," "statesmanlike," "forward-looking," "efficient" plan of work can be made for us or for any other denomination without taking this factor into account. Indeed it may well be that along this road lies the large opportunity for service.

There is no such thing as Universalist bread or Presbyterian blankets or Methodist kimonos. It is united Christian relief. Spiritually likewise it will be a great day when the teaching of Christ can go to Japan, China, India and "all the world" without sectarian label.

If powerful denominational groups, with property worth millions where ours is worth thousands, with thousands of adherents where we have hundreds, point out the way of unity, Universalists will not hesitate or quibble. The wisdom of sending the right kind of people to get into touch with the situation and act as temporary *liaison* officers between Japan and the United States is obvious.

What the crisis calls for is, first, to adopt a wise, co-operative, useful, workable plan, and, second, to work it for all that it is worth.

* *

A NEW TOKYO CENTER

THE Board of Foreign Missions of the Universalist Church met at Boston Oct. 8 under difficult circumstances. No detailed reports from Japan had reached them. They knew that the Tokyo church was destroyed completely by fire, the Blackmer Home and kindergarten buildings damaged, and that all American missionaries were safe. They had no reports from Shizuoka or Nagoya.

They knew enough about the situation to recognize these things:

First, that the hour demands that a great effort be made for Japan and that our people are ready to make it.

Second, that the appeal for Japan must be a united appeal, representing all organizations of our Church working in Japan.

Third, that they must look before they leap and not throw away opportunities for new and big things by lack of imagination, knowledge or faith.

They had the advantage of the presence of Dean Lee S. McCollester, chairman of the Board of Trustees of the General Convention, the Rev. Roger F. Etz, General Secretary, and the Rev. Hazel I. Kirk, just back from a service of five years in the Japan Mission Field.

Miss Kirk says in this issue of the *Leader* some of the things she said to the Board about an ideal the missionaries have held for years of a new institutional church to take the place of the Tokyo church. These views aroused interest and enthusiasm in the Board, as they will unquestionably in our constituency.

The ground is cleared in Tokyo by fire. We need not cling to the lot any more than to the burned bricks that remain. Out close to the university where thousands need our assistance we may put up a building which will give shelter to the homeless in the spirit of the old monasteries to which the traveler of old could turn his tired steed sure of a welcome. Christian duty in parts of America may call us to specialization in worship. Christian duty in Japan calls us back to the earlier ideal of erecting a dormitory, a library, a meeting hall or church, a kindergarten, and perhaps a refectory, all under one roof.

We need not be afraid of sacrificing Gothic or Colonial or Georgian architecture. In fact the less we use of that just now in Japan, and the more we use plain steel and concrete construction, absolutely fire-proof, the better we will exemplify the Christian ideal.

We have reason to be thankful that we have not yet bought the land for the Perin-Cate House. The events of the first week of September may make a totally different decision necessary.

But the motive for the building now becomes a mighty one. We can go ahead sure that it is needed.

Whether the rebuilding of the Tokyo church is or is not to be combined with it, whether the idea of the institutional church will grow in the light of larger knowledge from the field, or will be abandoned, we propose to stand by Japan and by the Mission.

The Leader joins heartily in the appeals of the Mission Board and the General Superintendent for funds for the Perin-Cate House and for reconstruction in Japan. It does so because it is convinced that some real statesmanship will be exhibited in the decisions to be made.

* *

USING AND SAFEGUARDING

IN concluding the first chapter of his book, "A Symbol of Safety," recently published by Doubleday, Page & Co., Harry C. Brearley declares that "the fire losses in the United States increased more than one thousand per cent between 1865 and 1922, while the population increased about two hundred per cent." He then goes on to say: "The marked increase in the loss of life and in bodily injury through accident is another result of material progress. Such things are inevitable but they are not necessary, which is merely a paradoxical way of stating that our swiftly developing civilization thinks more of using than of safeguarding; they are inevitable so long as this state of mind holds control."

Certainly there is something for us to ponder in this statement of a keen observer—"Our swiftly developing civilization thinks more of using than of safeguarding."

A great buffalo, which roams around a fenced-in park near our home, reminds us how our forefathers ruthlessly slaughtered those monarchs of the plains. They were more interested in "using than in safeguarding." The reports of the forestry department tell the same story, while the deserted farms of New England pathetically tell us of men who used the soil again and again and failed to enrich it for future generations.

If Mr. Brearley's book had dealt with the broken homes and blasted lives of which there are too many, he might have made the same conclusion. The empty church pews, the untouched Bibles, the neglected family altars, the forsaken prayer-meetings, offer silent testimony of a generation more interested in getting a living than in making a life, more concerned about "using than safeguarding." Despair, dismay and disaster are "inevitable so long as this state of mind holds control."

H. H. N.

* *

BELONGING TO THE SOUL OF THE CHURCH

IT is easy enough to belong to the body of the Church. Most persons who belong to Churches were almost born into them. They have parents who were more or less closely identified with the Church. They were baptized in infancy or in childhood. They were later confirmed or became Church members. They accepted the creeds and participated, and still do, in the ritual or worship. They may serve the Church in one or another of its numerous organizations. They contribute to its support and are regarded by the community as Church people. The traditions of the Church are matters of common knowledge and general acceptance on their part. They may even have a keen and vivid sense of their belonging not only to a particular church of their own faith and order, but also to the historic Church. All this, however, is only to belong to the *body* of the Church.

To belong to the soul of the Church is a different and more important matter, as it is certainly much more difficult, and far better. The soul of the Church is its profound religious experience. It is its life of faith in God revealed in Jesus Christ its Lord. It is the keen and vivid sense of His reality and presence, His righteousness and power, His graciousness and our everlasting satisfaction in Him. It is the conviction that spiritual realities are the true verities and greatest values of life.

The soul of the Church as the issue of its faith is profoundly in earnest about the ethical life. It is distinguished by its high moral seriousness, its conviction that there is no wealth comparable to the wealth of life, no achievement like character, no substitute for righteousness, no expedient for personal endeavor in doing the moral work of life.

The soul of the Church finds noble expression in its fine fellowship of pure hearts, in the noble brotherhood of the great common things of life, in suffering and sorrow, in high moral endeavor and a passion for service, in the joy of common worship and an enthusiasm for humanity, in the possession of saints and heroes, whose lives are the glory of our race, and of whom the world is not worthy. Such is the soul of the Church, its inner life, its creative spirit, the incarnation of the spirit of its Head, the Lord Christ. This is the real apostolic succession and the true "notes" of the Christian Church.

To belong therefore to the soul of the Church, in distinction from belonging to the body of the Church, whether of our own particular Church, or the Church Universal, means that we are baptized into the name of these divine realities, that we are nurtured in them, that we partake of and participate in them, that the soul of the Church is incarnated in our souls and that the creative life current of the Spirit runs in and through our spirits. It is not enough for us to belong to the body of the Church, nor to try to get others to belong to the body of the Church. Such a membership gives no vital increase to the spiritual forces of the world. We have on our hands the greater and more difficult task: to make men and women members of the soul of the Church, partakers of its faith, hope and love, and participators in its work and worship.

D. E.

* *

Another Warning

We again call the attention of our ministers and laymen to the fact that two scoundrels operating under the honored names of Ball of Muncie and Bunch, nephew of the mayor of that city, are endeavoring to get money under false pretenses from our people. They chose well in selecting a name so well known wherever Universalists live as "Mr. Ball," for all the members of that family are of high standing.

After the Earthquake---What?

Hazel I. Kirk

THE heart of all the world is still throbbing with sympathy for the brave little people in the island empire of Japan in the terrible calamity which overtook them in September. Whatever differences there may have been between us are forgotten in the rush of pity that sent our American warships flying to the scene of disaster to minister to this suffering country. We have been reassured as to the safety of our beloved workers, and little by little definite news of the extent of our property loss is coming to us. It would seem that we have suffered less than most other Missions, but our Tokyo church, the center of our activities in the Capital City, has been entirely destroyed. It has stood for all these years as a beacon light of Universalism, sometimes perhaps seeming little more than a rush-light, but at other times glowing steady and strong. The past two years have seen a warm light radiating from this church of our faith, and more and more have come to warm their cold hands and hearts at our hearthstone. Our Universalist Church is not large in this country, and perhaps it never will be, numerically. It is not large in Japan, but I am convinced that it has the gospel for Japan's ultimate salvation.

The Japan Mission Council has long felt the inadequacy of our old building for doing the largest service, such service as we would like to render to the people of Tokyo. Houses and shops crowded us on every side, so close that we could reach from our windows to theirs, and the price of tearing down some of these old buildings and acquiring the land on which they stood was so prohibitive that our hands were definitely tied against any expansion there. We sighed for a kindergarten and for facilities for a night school and other forms of service which presented themselves so alluringly to our minds.

Now the earthquake, devastating and calamitous as it has been, has yet perhaps proved a friend to us, for it has taken away our old inadequate building and opened before us a new and glorious privilege to build in its place something nobler and better, more suited to the needs and opportunities of the present day. Truly there is no loss without some gain. I feel certain that out of the ashes of our old church will rise a service plant far wider in its scope, more potent in its appeal, greater in its value to our Japanese brethren, than the old could ever have been.

I can vision a stately building where worship and service shall walk hand in hand; where not only spiritual but mental and physical hunger shall be appeased; where we shall be able to touch the lives of all classes and ages from kindergarten to old age; where men and women shall come to know and to love our Lord Jesus Christ because our love for him will make possible the finest type of service to them. Its walls and its rooms will speak of the sympathetic and friendly hands stretched across the sea from this side to make possible its erection, its halls will echo with the messages of life and love uttered by our loyal and faithful workers "over there."

Now is the greatest opportunity that has ever come to us in Japan. Because America has shown such a friendly Christian spirit in this time of stress and suffering, Japan will lend a more willing ear than ever before to what her ambassadors of Christ have to say.

Woe be unto us if we neglect the opening that is ours! Woe be unto us if we fail our Master in this hour when he calls us to gird on our armor anew and fight the great fight of faith in his cause.

Are there any who are not ready and eager and anxious to translate this vision into wood and stone, if not into flesh and blood?

Let us go forward with shining eyes and radiant spirits to build anew our temple of God in the sacred Capital City of the Sunrise Kingdom.

A Partial Story of the Losses

Fred C. Leining

THE various foreign mission boards are not yet able to give a complete story of their losses in Japan due to the earthquake. At the present writing (Oct. 8) we do know that our missionaries are safe, our Tokyo church is totally destroyed, our missionary's house has broken ceilings, chimney and roof, but we have no information about our other property. We do know that it will cost at least $60,000 to replace the church. The report is that we shall be able to collect no insurance. But fortunately no lives were lost. It is singular that almost no lives were lost among the groups of missionaries.

The Episcopalians of America suffered the greatest loss in this disaster. Their entire work is done in Tokyo. St. Luke's International Hospital, St. Margaret's School for Girls, St. Paul's Little School for Boys, Trinity Cathedral, the home of the bishop, the missionary offices, the residences of all the clergy, physicians and associated workers were completely destroyed. Most of the property was uninsured. It is estimated that it will take $2,000,000 to replace what has been lost. The Episcopalians are beginning an immediate campaign to raise $500,000.

In Tokyo, the Baptists lost the Baptist Tabernacle and the Sarah Curtis Home for Girls; in Yokohama, the Mabie Memorial Home for Boys. Five of their missionary residences are damaged. Scott Hall at Waseda University, Tokyo, was also damaged.

The Methodist Publishing House is a pile of ashes in Tokyo. At least ten Methodist churches are down, including those in Yokohama. All school buildings and residences for workers are badly damaged. The loss is somewhat over a million dollars.

The Roman Catholic loss is set at $450,000. The Lutherans and Disciples do not yet know the extent of their losses. The building of the American

Bible Society is in ruins, with a loss in books estimated at $75,000.

Of Congregational losses in Tokyo the *Congregationalist* says: "Word has come by cable to the office of the American Board that the Congregational churches in Tokyo, Yokohama and the surrounding region have suffered damage aggregating $300,000. There are twelve churches in Tokyo and Yokohama which have probably been completely destroyed, and twelve more in the general area which must have suffered in some measure. These are all Kumiai (independent) churches 'under the control and leadership of able and devoted Japanese,' says Dr. Barton. 'Some of these churches were notable for their comprehensive plants and wide activities and will need help to rebuild and to re-establish the work which has suffered such a severe blow.'"

The catastrophe hit America as well as Japan. Every denomination faces the common problem of reconstruction. But there will be no retreat. Knocked down, they will come up stronger. The Japanese congregations will be assisted in the work of reconstructing their buildings. Furthermore, the buildings will be equipped for greater social service.

The Japan emergency found all of the boards cabling relief funds. This money is being used for the relief of missionaries who have lost household equipment and other personal requirements, for the relief of Japanese pastors and teachers, for immediate repairs on damaged buildings, and for any assistance that may be rendered through the Japanese churches. The Methodists sent $30,000; Presbyterians, $8,254; the Reformed Church, $5,000. The Universalist Foreign Mission Board cabled $1,500.

The Great Earthquake in Japan

Samuel Gilbert Ayres

I PRESUME that our Universalist people are anxious to know our viewpoint concerning the great earthquake which occurred in Japan on Saturday, Sept. 1.

Although this is twelve days after the first shock our entire knowledge of the earthquake is from a few newspapers and eye witnesses. We were in Takayama on our vacation, some 225 miles from Tokyo, and the only intimation that we had of it was a slight vibration of the earth at about 12 o'clock on Saturday. We have been in Takayama ever since, and may have to stay here another month before we can return.

Our first news came on Sunday morning from one of our colony who had endeavored to come through the city. He found that no trains were running, and only by walking a number of miles was he able to get a train, and come north to Takayama.

His information concerning the earthquake was meager. He heard that it was terrible and great fires raging, but details were altogether lacking.

It was not until Thursday that we had our first authentic news. This came from one of our young men who had gone from Takayama to a conference in the city, and who was there when the earthquake occurred, and for three days afterward. We gathered in our little auditorium to hear his story, and to find out if possible something about our homes and church property.

From him we learned that our Central Church had been destroyed by fire on Sept. 3. It went with thousands of other buildings when one of the many fires swept over the city. He was unable, however, to give us any information concerning our Blackmer Home, the Missionary House, Miss Hathaway and Miss Kent, who were in the city, or our Japanese ministers.

It was not until Friday that we learned definitely about the Missionary House, and the safety of our missionaries. This news was brought by two of our Takayama missionaries who had gone to the city for the express purpose of gathering all of the information they could concerning our friends, buildings, etc. They brought word that our Missionary House had come through the quake very well. Its large chimney was cracked in two places. In the living room, hall, and dining room portions of the plaster were off and the roof broken. The young man whom we left in charge reported that he thought it was livable, though the chimney could not be used until it was fixed; he also gave them the information that Miss Hathaway and Miss Kent were safe, and the Blackmer Home standing.

Not until the eleventh did we have direct information concerning our Blackmer Home, and this came in a letter from Miss Hathaway. She reported that the first story of the Home was badly damaged, and that while the Midori Kindergarten building had not fallen it was in bad condition. This same mail brought us information that Rev. Messrs Kawabata and Ito with their families and homes were safe. The same day a telegram came from Mrs. Rowe to Mr. Stetson, so we knew that she also was safe.

As yet we have heard nothing from Shizuoka. We have endeavored to send a telegram to Rev. Mr. Terasawa, but the office refused to take it, one of the clerks stating that all telegraph lines were down. We are expecting a letter or telegram from Mr. Terasawa just as soon as communication is possible. We are hopeful that the Terasawas are safe, and our buildings standing.

It is utterly impossible within the compass of this brief article to describe what the earthquake, and the fire which followed it, have done to Yokohama and Tokyo. Yokohama has been completely wiped out—scarcely a house standing in a great city which boasted of a population of 600,000. A large portion of it disappeared almost at once, and then a dozen fires, fanned into seething flames by a typhoon, completed the destruction. It is said that some 200,000 people lost their lives. Of this number 500 were foreigners. Many pathetic stories are told of husbands endeavoring to find wives and children amid the ruins. The ships in the harbor, both Japanese and foreign, played a heroic part in the rescue of hundreds who had fled to the shore and leaped into the water to escape the flames. We hope that when the authentic

list of the dead is prepared it will be found that the above estimate is far too large, but even though the figure is cut in half it is an appalling number.

About one-third of Tokyo has been destroyed. Whole sections of the city have been laid waste. The large business portion, where were to be found the fine buildings, has been entirely obliterated—not a building remains. In the section where our church stood all the buildings are gone, swept away by one of the many fires which followed the upheaval. Over 300,000 homes were burned, and it is said that it is possible to stand in some sections of the city and look for miles without seeing a house. How many perished no one knows, but probably not nearly so many as in Yokohama, as there were sections of the city that were not touched and which provided places of refuge.

Life at present, in the city, is utterly disorganized. Martial law has been proclaimed and no one is allowed to enter unless he has a police permit, and carries three days supply of food. The Japanese government is providing food for those who remain, and giving free transportation to those who desire to leave. All who possibly can are urged to go to other cities of Japan where for a time they will be cared for. As fully one half of the people are homeless we can easily see the necessity of their going elsewhere.

As the result of this disaster our problem is the rebuilding of our Central Church. It is a total loss, for it is doubtful if we can collect one dollar of the insurance. I take it that no Universalist would think of hauling down our banner in Tokyo. We must go on, and the only way to do it is to provide the necessary funds for the rebuilding of our church as soon as possible. I have no idea as to what it will cost, or how soon we can build; but I am certain that we ought to build a larger, better church building than the one we have lost, and that we should do this as soon as we can. So long as we have no church building the Perin-Cate House would fail to do the work expected of it—attach the young men to our church and faith. So long as we have no church the very heart and center of all our work is missing.

We are profoundly sorry that this tragedy has come just when we were getting started to do some splendid work with our new equipment. But we must go on. Let us respond quickly to this urgent call, and thus prove ourselves worthy of the faith which we profess.

Sept. 12, 1923.

A Missionary Wanted for Nagoya

N. Nagano

NAGOYA is situated in the center of Japan, and it is one of its six biggest cities. The number of population is about 600,000, and most of these are Buddhists and unbelievers.

It is needless to say that we Christians have much to do in such a city as Nagoya. I am more gifted for social work than for church work, and consequently our church in Nagoya has done much more on the side of social work. Then we have no church building for any services of worship, only a poor private house, and this, I think, is one of the reasons why our church has not improved very much.

We can say that the people of Nagoya recognize our church as the church which has done more for social goodness than any other. It is proved by the fact that I, the Universalist minister, was given some years ago a silver cup as a token of thankfulness from the city government.

I do not intend to describe all my social work in this article. I do wish, however, to speak of one new thing which I and my wife have just started with great hope and pleasure. It is a tea house, not the ordinary tea house for one for culture. We offer tea to anybody, charging but very little. Thus far the profits have supported it. We are trying to create a Christian atmosphere in the house.

We want an American lady to work with us in this tea house. We have organized some meetings and we believe this lady can approach those who come, and have many opportunities to promote Christianity by becoming friendly with them.

For one other purpose we should like to have her. There are three big Women's Societies in Nagoya. We can introduce her to them, and there she will find many ready to work with her for the purpose of lifting up the position of women to purify the Japanese home atmosphere. Here she will have a great opportunity. She can present her Christian faith and spirit, for they will have great respect for her, as foreign ladies are more educated and better trained than Japanese women.

Now let me say a few words regarding the qualifications of this American woman missionary: (*a*) She must be young, noble in manner and ready to do any good work whether under the name of the church or not. (*b*) She must be a lady of broad faith, and not a sectarian. She must have an ideal of brotherhood in her heart, and be so earnest to realize it that she will be anxious to use any and every good means to bring men and women together in friendly relations. She must believe that her final object is to build up the kingdom of heaven in each and not to make church members only. (*c*) She must have some ability as a musician, and always ready to sing and play for any good cause.

If we can have such a missionary she can surely do much more good work than the ordinary missionary. If she can spend some hours for teaching English and music she will more than half support herself, and through this work come in close contact with several different classes of people. But in her teaching she must not forget that if it is kind and loving it has the same value as preaching in the building of the kingdom of heaven on earth.

In closing I must not forget to add that we need a church bui ding in Nagoya. Without a church building our work can never go on well.

What the General Sunday School Association is Doing for Japan

OUR IDEAL: TO POINT THE WAY

MISS KIRK POINTING THE WAY TO A JAPANESE GIRL

Young America for Young Japan

WE have a marvelously delightful company of boys and girls and young men and young women in the Universalist Church. I speak with knowledge, having had the privilege of meeting most of them and of talking to them about the greatest facts. I am entirely candid in saying that I know of no church which has any jollier or brighter or better behaved Sunday school pupils than our own. Just now these delightful folks are in our hands, waiting for us to impress them for either selfishness or altruism, for either narrowness or liberalism, for either heathenism or Christianity. Who dares to be lackadaisical in the face of such opportunity and responsibility?

One of our principal duties is to help these young people, so full of power and promise, to get a world vision and an impulse for world service. Therefore we rejoice that our Church has missionary enterprises across the seas and that it invites all Universalists, even the youngest, to have some share in their support. When Tom sacrifices a new ball that some unknown lad in Japan may be told of the Sermon on the Mount, two boys are blessed for life. When Mabel gives up a trip to the Park that a little sister across the Pacific may learn of one who went about doing good, two girls are made better and richer.

Our Sunday schools would be interested in any international missions that our General Convention might have—for that is their present spirit. It is well, however, that of all countries our work is in the Sunrise Kingdom. Here is a nation whose energetic and picturesque people are to have a large and perhaps a controlling part in the life of the world. It is vastly important that Young America and Young Japan shall grow up with mutual understanding, respect and affection.

G. E. H.

OUR ACHIEVEMENTS

FIRST: we are training a generation of Universalists genuinely interested in the Japanese people. This is being done through a definite program of missionary lessons.

Two incidents may be cited as proof of our success.

A little girl of nine years was regaling her aunt with a story of the wonderful things done in Japan by the Sisters, as it had been told to her by her Catholic playmate. "There are people from your Church who have gone to Japan to help and to teach," said Auntie, prepared to give needed instruction. "Oh yes," replied Miss Nine-Year-Old, "I know all about Miss Hazel Kirk and the Blackmer Home."

On the first Sunday in September, Gareth came home from Sunday school looking thoughtful. Presently he spoke his thought. "I thought they would say something about the earthquake in Japan to-day," he said. "It is right there in Tokyo that our missionaries are."

Second: During the year ending July 1, 1923, our Sunday schools have contributed $2,051.55 for the Japan Mission. According to promise, thirteen hundred dollars of this sum has been used for the support of the Sunday School Missionary. The surplus will be turned over to the General Convention to be used as they deem wise for our International work. This makes the Sunday schools not only responsible for the work of one missionary, but also partners in all the missionary work of our Church in foreign lands.

Third: Three Big and Little Brother combinations have established definite relations between schools in America and schools in Japan. These have been Watertown, N. Y., and Shizuoka; All Souls, Brooklyn, and Tokyo; Rochester, N. Y., and the Blackmer Home school. Gifts from the schools in America and an exchange of letters and greetings have been a real step toward sympathetic relations and a deeper feeling of friendship.

SUNDAY SCHOOL TEACHERS AND OFFICERS AT CENTRAL CHURCH

Missionaries' Vacations

Alice G. Rowe

WHILE I was wondering what I should take as my theme for this Japan number of the *Leader* chance threw in my way a subject upon which I might write a whole volume, but I won't, for I did stop and count ten to let my wrath cool before I answered back.

The cause of my indignation was an article sent to one of my house-mates, a copy of a paper being widely circulated in the Eastern States, written (and I understand, delivered before many clubs) by some one who claimed to have been investigating the mode of life of missionaries, especially in Japan. Really, I do not see why the writer had taken the trouble to cross the Pacific, for all the misinformation and prejudice and venom in that article might just as well have been incubated without the risk of seasickness and expense entailed by an ocean voyage.

I shall attempt to answer but one phase of the criticism expressed in the paper, for some of it is too silly to be worth notice, such as this: "The missionaries are a distinct and isolated class shunned and despised by the European population everywhere," or the statement that one missionary by living with six Japanese teachers had been able to cut her share of expense for food, light and five to yen 4.60 ($2.30) per month, saying, "The youngest, newest missionary just come out gets $125 a month, which means $250 over here, and goes three times as far because food and clothing are dirt cheap."

I shall only attempt to give you a true picture of the way missionaries spend their vacations, for the article was particularly vicious in its attack upon that part of our lives over here, even stating that "the hospital run on strictly religious lines by the missionaries in Tokyo closes for three months during the summer and the doctors and nurses all go up to Karuizawa, a beautiful summer resort in the mountains, where all the missionaries have summer cottages, and they rest from their labors for three months, indulging in all kinds of sports and society events. Don't you think the missionary has a fat job?"

Now in the first place, that hospital was started by missionaries, but is not now run by them. In the second place the said hospital does *not* close in summer, nor do *all* the doctors and nurses come to Karuizawa. Being mainly for foreigners, since a large per cent of the foreigners, not only in Tokyo but all Japan and many from China and Korea, collect in Karuizawa in the summer, it is a wise and very necessary provision that a *branch* of the hospital and a "nursing home" are both opened up here. Attacks of appendicitis, babies, and other calamities are just as likely to happen in summer as in winter.

Now let me picture Karuizawa to you. The village nestles in a valley 3,280 feet above the sea, surrounded on all sides by forest-covered mountains, with one, Mt. Asama, an active volcano, twelve miles away, overtopping all the others.

To reach here the train from Tokyo passes through twenty-seven tunnels in a comparatively short distance. The village, as all good villages should, has its Main Street, "the Machi," where many of the best firms in the Orient set up branches for the summer, where one may buy all the silks, laces, pictures, ivories, linens or curios that one's purse or conscience will permit. Here is done a large part of the Christmas shopping for gifts to be sent home.

On the Machi are a drug store and several groceries carrying many standard brands of articles at not over fifty per cent more than the regular price, the post-office and many tailors' and shoemakers' shops, busy places, for missionaries' clothes wear out, and, contrary to some people's opinions, these missionary folk think it their duty to appear well dressed.

On either side of the Machi, and running back up on to the mountain, are pretty little lanes along which are the summer homes of both foreigners and Japanese. Most of the foreign houses are of the rustic, unplastered style of summer cottage familiar to you, though, a noticeable fact, nearly all are large houses, for there are always many homeless newcomers to be taken in.

A block east of the post-office are the community tennis courts where many people work hard all summer to rebuild by that form of exercise the strength so necessary to good health needed in their tasks during the year. The golf course is at the opposite side of the town, and the baseball grounds in still another direction. Hikes are very popular and there are many beautiful places to be visited. The lava beds of Mt. Asama are one of the famous scenes of picturesque Japan.

But the heart of the place is a large rather crude frame building which is referred to as the Church on Sunday and the Auditorium on week days. And if you want to get a true insight into the so-called "summer vacation" of the missionary body, just get the views of that building. Oh, I can just imagine the sigh of relief with which that edifice greets its well earned winter rest, for during the summer season it is certainly an overworked building. Why, we who are going to give a play there next week have not been able to find a free period for rehearsal, morning, noon or night, in three weeks!

Federated Missions, Sunday School Convention, Society for the Deepening of the Spiritual Life, National Kindergarten Convention, W. C. T. U., Prophetic Conference, Conference of Teachers of English, are some of the longer conventions, some holding two sessions a day for a week or more. These meetings are in addition to the two regular church services, Sunday school, Wednesday prayer meeting, Friday afternoon entertainment for juniors and Tuesday night concert for adults. The Japanese have just built a pretty hall to accommodate some of these meetings unable to obtain the use of the Auditorium. The Japanese church is not large enough.

Can you visualize the amount of work involved in the planning and preparation of all these meetings, and the time represented in the preparation of all the speeches, papers and reports given?

Vacation! Yes, vacation for those devoted

people who give their time and energy to superintending the sports of the juniors and the teaching of the kindergarten every morning!

Then there are all the mission meetings, some lasting two weeks. There are all the reports to our Mission Boards to be prepared, articles for denominational and other periodicals to be written.

Letters that have been piling up in the rush of a busy life cry aloud to be answered, and for newcomers (and even earnest older missionaries) there is the study of "this awful language" to be pursued, but not often *caught*.

Here in Karuizawa one meets the good friends whom one has made here in this new land, but oh, how often we hear the remark, "I never get a chance to see you except at church," for both are too busy to have any chance for visiting.

There is the Japanese church with its three services each week to be encouraged and helped by personal effort, and a church service Sunday afternoons for the few Koreans there are in town. It is a pity that the Chinese have not the same opportunity.

If, after all this, one can find a little time for rest, much needed time for reading, and a few social events in the form of picnics, teas, garden parties, do you think the missionaries should be sweepingly condemned for frivolity?

There is one thing I can not pass by without comment, that is, the sermons and services at the church. The Episcopalians hold their services in their own church, but all the non-liturgical denominations join in the "Union Church of Karuizawa" which I have described. The very finest speakers available are obtained through the summer, and if a missionary attended none of the other meetings, the vacation time would still be filled with rich blessing spiritually. People who are pouring out their own store of faith so untiringly during the year need and appreciate the refreshing stimulus of these invigorating and inspiring sermons.

And it has been an occasion of deep interest to me to watch how, in holding themselves to undenominational sermons, they have generally succeeded in preaching wonderfully fine Universalist sermons! We hear a great deal about "church union" and here it is in full operation, with our Universalism offering a common denominator, if they could only accept it.

I may not hope that the writer of the article so severely criticising missionaries will ever see this feeble protest, but I do hope that this may give some of the readers of the *Leader* a new impression of us as a class, a group of people who, working through the year at full speed under nerve-racking conditions, in an environment and climate alien to our previous life habits, must have a time for that recreation and recuperation of body and soul that will enable us to return with renewed zeal to our chosen fields of labor.

Karuizawa, Aug. 30, 1923.

A Japan Library

A. Gertrude Earle

DURING this year when there is such an abundance of literature on Japan being published, all our workers should be collecting a Japanese library, not merely for use now, but for the years to come when we shall still be desiring such material but when it will be less abundant. It may be of value to name over some of the books that are available.

First, a book for father: "Creative Forces in Japan," by Galen M. Fisher. The author has spent twenty years in Japan and believes in the people as a whole. But his friendship does not prevent a frank statement of some of the weak and menacing, as well as the strong and promising, aspects of Japanese character and institutions. In clear and forceful fashion the book sets forth the assets and liabilities of modern Japan, describes the conflict between militarism and liberalism, and portrays the moral and religious forces that are creating a new Japan.

A book for mother: "The Woman and the Leaven in Japan," by Charlotte DeForest, president of the Woman's College at Kobe. Miss DeForest is the daughter of the famous missionary of the same name and has spent a large part of her life in Japan. She graphically depicts the work done by and for women. Each chapter has been criticised by some Japanese worker who knows the field and who also has been abroad. This makes certain the accuracy of the book, and has helped to make it understandable to the western woman. The Clara Barton Guild is to use this book for study.

A book for young people: "Japan on the Upward Trail," by William Axling. Mr. Axling says Japan has been passing through the adolescent phase of her history and is just turning the corner from adolescence to maturity. This maturing, sobering Japan is vividly presented in the pages of the book which the Y. P. C. U. is recommending for its groups to study. The method is to introduce some of the Christian Japanese leaders and to make them walk and talk with the readers. There are also messages from ten outstanding figures of Japan, some Christian and some non-Christian, such as Baron Kato, Prince Tokugawa, and President Ebina of the Doshisha University.

Books for children: Rarely have so many good books appeared in one year for the instruction and entertainment of children, by those who wish to train our youth to understand and love Japan. For the teacher of young people and children Mabel Gardner Kerschner has written a little book called, "Young Japan." It consists of seven programs with such titles as "At Home in Japan," "At School in Japan," "At Play in Japan," "At Worship in Japan." The fundamental facts about life in Japan are given in simple and direct form, and many suggestions are made for project work and dramatization. The book will fill the place long held by "Japan for Juniors," which is now out of print. It is adapted for use in Junior Unions or in the Sunday school class. That class that has lost all interest in the regular lessons and can not be persuaded to give any attention to the teacher,

may be won back to real live participation in the class work by a few weeks' study of this little book. One copy for the teacher and note-books for the pupils would be the necessary equipment.

"The Honorable Japanese Fan," by Margaret Applegarth, with its beautiful illustrations, and its fascinating story-book style, is just the thing for a reading book for Juniors or younger Intermediates, and will furnish the story-teller with good material.

"Leaves from a Japanese Calendar," by Emma Lippard, is another book which the youngsters will find fascinating. It tells the story of two Japanese children, following them through the experiences of a whole year, with one chapter for each month. The cover of the book is a beautiful piece of work, giving a drawing of a Japanese calendar and the title done in our familiar alphabet, to be sure, but in such picturesque fashion as to give semblance of Japanese characters. Many of the illustrations will suggest handwork that will prove usable, and from the adventures of the two children an entertainment, with a tableau or pantomime for each month, may easily be developed. This book has the added value that a Japanese friend of the author testifies that in all its details it is an absolutely correct picture of Japanese life.

A Record Breaking Year

Fred C. Leining

THE deficits in the foreign missionary departments of the larger denominations are staggering. In the Presbyterian Church, it is reported that the amount at the end of the year will grow to the unheard of figure of $1,200,000. The fundamentalist controversy, the non-payment of New Era pledges, the diverting of money to the Near East Relief, are listed as causes for this situation.

The American Board of Foreign Missions of the Congregational Church has been hard put to find $250,000 this past summer to meet a probable deficit. The Methodist Board reports that next year's work will be cut by at least $2,500,000, if that sum is not contributed in October for home and foreign missions.

These three denominations and other "Evangelicals" are having serious financial worries. We know that their enterprises in the world field are in the terms of millions while we deal in thousands. Nevertheless, our foreign missions budget, small as compared to other denominations, has always been facing a deficit. While our friends have this year the discouragement of decreasing receipts, we have the delightful situation of the best year in our history.

The books of the Foreign Mission Board were closed Sept. 30 with the announcement that during the past year the financial receipts were the largest in the history of our Japan Mission. It has been a record-breaking year in Universalist circles. The total in contributions is $11,195.64. We have had the largest response since we entered this "World for Christ" movement, in the year when other denominations are facing terrible deficits.

The expenses of the Japan Mission during the past year amounted to $12,538 37. By offerings and endowment income, we raised $12,730.33. Our balance is $191.96. The expenses of the Board of Foreign Missions for literature, meetings, attendance at interdenominational gatherings, etc., amounted to $626.61. The total deficit amounts to only $626.61. But our churches met the actual cost of the work in the Japanese field! Furthermore, our total deficit in other years has gone as high as $3,000.

What is responsible for this increase of income from our churches? There are a number of causes. We are doing something more than merely talk about universal brotherhood. We have developed an internationa' mindedness. The quota plan has asked each church for a definite amount so that the Japan Mission might have $20,000 a year to provide for greater extension work. Our churches have placed this quota in their parish budgets and are using duplex envelopes to provide for weekly contributions to missions. The education in missions—nurtured by the Mission Circles, the Sunday schools, the Young People's Christian Unions, the Clara Barton Guilds and the Comrades, in addition to the sermons by the ministers and the articles in the *Universalist Leader*, has prepared the way for larger contributions. With this increased knowledge of the value of the missionary enterprise and of what the Universalist Church is actually doing in Japan, it is natural that the contributions from our constituency should increase.

Planning for Japan

THE Board of Foreign Missions of the Universalist Church met at Universalist Headquarters, Oct. 8, morning and afternoon. There were present the Rev. Fred C. Leining of Providence, chairman, Dr. Theodore A. Fischer, of New Haven, the Rev. A. Gertrude Earle of Methuen, Mrs. Marietta B. Wilkins of Salem, the Rev Roger F. Etz, Secretary of the General Convention, and for part of the sessions Dr. Lee S. McCollester, Dr. John van Schaick, Jr., Dr. John Smith Lowe, and Rev. Hazel I. Kirk of Shizuoka, Japan.

The day was spent in discussion of the crisis which has developed in our work in Japan as a result of the great earthquake and fire of the first week of September. The few personal letters which have been received from some of the missionaries, and Dr. Ayres' article published in this issue of the *Leader*, were read and discussed.

There was not the slightest discouragement manifested on the part of the Board, but every member recognized that a new opportunity had been presented which ought to be seized i nmediately. It was decided to issue an appeal for funds for reconstruction, to continue relations already established by

the Foreign Missionaries Council of all the other mission boards of the United States, and keep in touch with what they propose to do, to publish broadcast through the denomination full details of what has happened, and to work steadily toward a broad, comprehensive plan for the whole Mission. It was clearly recognized that radical changes in method may prove disturbing at this juncture.

There was discussion also of the action of the Japanese Government in calling Dr. Charles A. Beard back to Japan to make plans for a Greater Tokyo. It was recognized that if new boulevards are cut from the center to radiate in every direction, much after the plan of Washington, it will mean a revolution in real estate values in different sections of the city and a complete change in opportunities for work.

There was long and full discussion of the best ways of getting in touch with the situation and putting the missionaries in touch with the situation here.

While the Board wisely refused to put fo th final plans for the new work in Japan at this juncture, they are sure of the need of the work and of the determination of our people in this country to do it. They want to hold up before the denomination a program which is modern, progressive, Christ-like, great in scope and in vision, whether it is big or little.

A Biography of Kagawa

In the *Universalist Leader* of Sept. 13 appeared a statement of Christian faith and practise dictated in English by Toyohiko Kagawa, "the Saint of the Shinkawa Slums," and taken from the appendix of a remarkable book by Galen M. Fisher called "Creative Forces in Japan," of especial interest now when destructive forces have wrought such havoc in the country. By special permission of the Central Committee on the United Study of Foreign Missions we reprint in this issue a biography of Kagawa from the same source.

A SOCIAL and economic system (in Japan) which is dooming increasing numbers to a hard, cramped, and even sub-human existence must eventually be made over, and whether it is to be remade by reasonable and gradual changes or by revolutionary violence will depend in large measure upon the degree to which the working masses and the privileged class alike are saturated with the spirit of Christ.

It is at this point that the romantic life and achievements of Rev. T. Kagawa, of the Kobe slums, shed light and hope upon the whole troubled situation. It is easy to use superlatives about Kagawa, for although he is yet a young man, just turned thirty-four, he has achieved more than most men at sixty. His career is so illuminating that it will be recounted in some detail.

Mr. Kagawa discloses much of his life-story in the guise of a novel entitled "Crossing the Deathline," which has gone through three hundred editions (200,000 copies) within two years, a striking indication of his hold on the public and of the wide appeal of the idealist approach to social problems. But it is set forth in more orderly fashion in a sketch by Kagawa's second father, Rev. Dr. Harry W. Myers, which is here reproduced:

"Toyohiko Kagawa was born August 10, 1888, in Kobe. His father's family was wealthy. His father's legal wife had no children.

"I first met Toyohiko when he was a s'ender, precocious lad of thirteen, with a brilliant mind and an ambition to learn everything. He was converted while a member of my English Bible class and at once threw himself with all his energy into the work of the church and Sunday school to an extent that was at times embarrassing. On graduating from the middle school he told his uncle that he was going to become a Christian minister, and was promptly told to get out of the house if that was his plan. He came around to live in our home, as he had nowhere else to go, and we sent him up to study at Meiji Gakuin, the Presbyterian School in Tokyo.

"After finishing in Tokyo he came back to Kobe and entered our Theological School, but before long developed tuberculosis and had to withdraw and try to get back his health. Twice he was at the very point of death, and once I sat up all night with him in the hospital, because the doctor thought he might pass away before morning.

"In his graduating year at the Theological School he began going down to preach in the slum section of Shinkawa in Kobe on the street corners, and before long he began to see results. He asked permission to leave the dormitory and rent a room down there that he might provide a place for the young men he was getting hold of where they would be free from the temptations of the slums. We tried to dissuade him as we felt that with his weak physique this would be signing his death-warrant, but he had made up his mind, and go he would, regardless of consequences.

"He was living the Sermon on the Mount literally. He never possessed two coats, as he would give one away to the first man he saw shivering from the cold. For one living in such a quarter, an occasional change of clothing is a necessity, so we adopted the expedient of providing an extra outfit for him, and having him change at our house every two weeks. Often he would give away his food and live on two meals a day, so we tried to entice him up to eat a square meal as often as possible. During this time he wrote his great book on 'The Psychology of Poverty.' He also wrote a little book of poems of the slums, 'Two Measures of Tears,' which was quite successful.

"During those early years his activity was simply astonishing. He would get up at five o'clock and preach on the streets or down at the water front to the laborers about to go to their work, and again at dusk here and there in the slums. He was tireless in visiting, nursing the sick, and helping to bury the dead. Friends who saw his work gave him considerable sums of money which he used with a lavish hand —reserving only about two dollars a month for his own support. He tried various plans to help the co nmunity about him, such as a night school, a sewing school, a dormitory, a cheap eating house, a brush factory, accompanying it all with much preaching, prayer, and Bible teaching.

"Shortly after his marriage, Mr. Kagawa ar-

ranged for his wife to take a course of study in a religious training school in Yokohama, while he went to America to study at Princeton Seminary and University. After three years' study he returned to Japan in 1918 and spent his first night in Japan down at his old home in the slums. He had not been spoiled in the least by his life abroad. While he was away, his work had been carried on by one of his young converts.

"After his return from America, Mr. Kagawa leaped into prominence. His book, 'Poverty,' had made him an authority on social work, and he was invited to give lectures in schools and in public gatherings far and wide. He began to organize unions among the laborers, and soon earned a reputation in some quarters as an 'agitator.' He was responsible for getting up many public meetings to agitate for prohibition, for the abolition of the licensed quarters, for universal suffrage, for better streets, and similar reforms. Requests for magazine articles came pouring in on him. He was in great demand as a preacher, and hundreds were added to the churches as a result of his addresses.

"His most successful literary venture was almost accidental. During his illness in Gamagori years ago, he amused himself by writing a biographical novel or fictitious autobiography which he entitled 'Crossing the Deathline.' The manuscript of this book lay for years untouched till two years ago, when he was casting around for additional means to finance his many ventures. This manuscript was hauled down, rewritten, and sent to the publishers. The book is deeply religious, and gives the picture of a young man passing through temptation and mental struggle into a life of sacrifice and unselfish service. The book sold from the first as fast as it could be printed, and in two years from the date of its publication it has nearly reached its three hundredth edition, and is now the best seller in the country. Its sequel has been published, and is only a little less popular than the first volume. 'Crossing the Deathline' has been published in English.

"Along with his activity as a labor organizer, he has done fine work as a peace-maker in numerous strikes. In connection with his activities in this line, he was arrested last year and spent several weeks in prison, but was treated with great consideration, and released at the direct command of the Department of the Interior. The authorities are at last waking up to the fact that Mr. Kagawa represents one of the strongest conservative forces among laborers in Japan."

Neither fame nor weariness has ever weaned Kagawa and his wife away from their tiny home and their motley family in the heart of the disease-smitten slums. Criminals and dead-beats and demented wrecks of humanity have imposed upon their unstinted charity and made unceasing drafts upon their sympathy.

If the missionaries and the churches are rearing even a few apostles like Mr. Kagawa—and they are—the demons in the Japanese body politic can be cast out and even industry can be more and more impregnated by the Spirit of Christ.

Miller of the Marines

Col. E. B. Miller of the Marines, writing from Yokohama in the midst of the destruction and the relief work to Col. Louis J. van Schaick of our church in Washington—now an instructor in the General Service Schools at Fort Leavenworth—gives us a vivid picture of Japan in the historic days of September and makes us proud of the way the United States forces rushed into action "to seek and to save that which was lost." Colonel Miller is one of the officers who received the Editor in the Philippines recently and took him about. He is one of the magnetic, tactful, quick-thinking, quick-acting, courageous, resourceful officers whom Americans are proud to have represent them abroad. The following is a personal letter to an intimate friend written with no idea of its finding its way into print, but is too graphic and important to let perish:

Yokohama, Sept. 17, 1923.

My dear van Schaick:

Earthquake!
Fire!
Water!
Destruction!

Every damn thing you can think of—that will only help you to picture the horrible catastrophe. For details consult daily papers.

I can't begin to tell you in a short letter, but will give you a short *resume* of what happened.

I had just returned to Dairen from a trip to Mukden, and on Sunday we learned of the quake. One destroyer immediately proceeded to Yokohama, followed by the rest of the destroyer division. The Huron went to Chefoo, where we loaded up with stores for the Japanese and picked up the Co nmander in Chief and made for Yokohama. Admiral Anderson immediately took the initiative and ordered every cargo carrying vessel of the Asiatic Fleet to load to capacity with food stuffs and supplies and sail for Yokohama. We arrived on Sept. 7 and have been on the go ever since.

Yokohama simply does not exist. What the quake failed to destroy the fire finished. Tokyo is the same except that where Yokohama was 100 per cent destroyed Tokyo was only 85 per cent. Many parts of Tokyo were untouched by quake or fire.

The American attitude and prompt action in helping Japan has been worth a hundred battleships so far as our relations are concerned. Every one, the people on the streets, are talking about what America is doing. Yesterday our Ambassador turned over one million dollars Red Cross money to the Japanese Earthquake Relief Bureau. The Merritt arrived yesterday with a complete field hospital unit, which they are now putting up in Yokohama with army personnel from Manila. The Merritt also brought General Read, his Chief of Staff, Colonel Bishop, and about a dozen other army officers in addition to medicos.

Total dead will never be known. Official count of bodies burned on Sept. 11 was 99,662. Dead will probably be around 200,000 to 250,000. You will read all about it in the papers.

E. B. Miller.

"A Japanese Diary"

Through the courtesy of Mrs. Henry W. Peabody of Beverly, Mass., chairman of the Central Committee on the United Study of Foreign Missions, we are permitted to reprint some interesting and beautiful passages from the account which Japanese girl students gave of the way they spent their vacation, taken from "The Woman and the Leaven in Japan," a fascinating book prepared for mission study this year by Charlotte B. DeForest, president of Kobe College, Japan. These girls were students in Tokyo.

ILLUSTRATIVE of the spirit of consecrated adventure that is beginning to animate the Christian girls of Japan is the following vacation diary. Three students of the Woman's Christian College applied to Mr. Kagawa to be allowed to utilize their holidays by helping in his slum settlement and learning all they could by observation. This vivid account of their experiences was published in the college magazine, and has been translated and slightly abridged for use here:

"Dec. 17, 1921. The more I sharpen the sword of reflection, the more miserable I feel with my egotistic life. An insistent impulse urges me to go out of my idle life and do something for others. I want to give a hard test to my inconsistent self that is always building castles in the air. And so this feeling of mine and Mr. K.'s permission led me to decide to pass the winter vacation—in the slums of Kobe.

"Dec. 18. We had the pleasure of being met by Mr. K. with a taxicab ready to take us to our destination. The auto stopped in front of the building of the Jesus Band (Yesu Dan) of the Shinkawa slums. Women and children gathered around us. As it was Sunday morning, the building was crowded with Sunday school children. It was exactly as I had imagined. The children were not neat. Very few of them had clean faces or had their hair combed nicely; their clothes were dirty. Not a few had bad boils on their heads and faces. But, as we mixed with them and sang together, gradually I came to feel their precious value. They are like gold wrapped in rags. They sang cheerfully.

"We walked to Mr. K.'s house, one of those tenement houses. The seven-mat room was the one given to ourselves.

"At 3 p. m. we left the house for the poorest section of the slums with bean-tickets to be distributed among the people there. We went round to forty or fifty houses. The narrow alleys between the houses were filthy, as the water drained badly. It was surprising to see such a large number of people ill or deformed. Many one-eyed blind men! People with only one foot or one arm, and people without noses. Inside the dark rooms, weak, pale invalids were seen lying helplessly on the floor. The most miserable sight presented to our eyes was an old man lying in a house half falling over. We went in and said, 'Ojii *San* (old man) come with this ticket to the Jesus Band to-day for your share of beans.' The smell of the room was unbearable. The old man was nibbling at a rotten brown persimmon. His skin did not look that of a human being.

" 'I am not well and can't move,' said the old man.

" 'All right, we will ask your neighbor to get your share of beans,' we answered and went out.

"A feeling of loneliness came over us to see a man doomed to live this miserable life, and we could not help praying for this friend.

"The evening brought many friends to our door. Old and young, lame men with crutches, blind men led by children, each eager for his share. Two *sho* (three quarts) was the share for each. One put the beans in a gray bag, another in a basket, another in the skirt of his kimono, and so on. Some brought their neighbors and said, 'Please give my neighbor some beans,' or 'My next-door neighbor was away and did not get a ticket.' I like the kind, warm feeling among the poor.

"In the evening we accompanied a street-preacher. On our return we had prayers.

"The stars are beautiful, especially when viewed from the alley of the slums; they are poetry itself, joy itself.

"Dec. 24. We started to sing in bed. Mr. K. over in his room joined in. A woman who lives across the alley greeted us with 'Good morning.' We went out in the chilly air to a common hydrant for water. The hills yonder were still wrapped in mist and seemed to be in deep sleep. We set to work cheerfully in order to get ready for the Christmas celebrations that were to be held on the 25th, 26th, and 27th.

"It is just twelve years since Mr. and Mrs. K. began their work here in the slums. After supper we sat around the brazier, and both Mr. and Mrs. K. told us about their experiences. A sad feeling came over us to think of Mr. and Mrs. K. just twelve years ago to-night when they first came to this place and had to go to bed in the dark without any fire to get warm with.

"Suddenly there appeared in the door a fierce man. He is named Matsui, and reported to be a bad man in the neighborhood. He was drunken, and as usual he came to ask for money. While the man spoke in violent and abusive language, Mr. K. stood still with hands in his pockets and with mouth and eyes closed. The villain raged and raged. He walked up to Mr. K. and thrust a letter in his pocket, and after repeating, 'You must answer in three days; if not, I'll kill you,' he walked away. . . . We were struck by the dignity and strength of positive power produced by the non-resistance principle. In silence we were taught the spirit of patience born of prayer and love.

"The night in the slums is almost fearsomely silent.

"Dec. 26. We kept quite busy during the day getting ready for the Christmas celebration that was going to be held in the evening. But work itself is a joy. We really learned the happiness of those who enjoy self-sacrificing work for others.

"In the evening when I was sweeping in *Kekuno Tei*, a small theater that was rented for the Christmas celebration, a little bare-footed girl of about ten years of age stole in from the entrance. She grasped two or three oranges from the box and ran away. I was startled and stood petrified with broom in hand. It made me sad to know that such terrible skill in

evil was already developing in that little soul. It is too bad that the pure soul of a child can not grow up without being hurt by the poverty and evil that surround it. I prayed to the Great Power especially for that unfortunate child.

"The Christmas celebration began at seven. Five or six hundred children, of whom about two hundred were Sunday school children, came. They were just as noisy as so many sparrows. No one who was not there can imagine how noisy they were. I was afraid my head would split. But when the program began, they behaved pretty well. In spite of their poor clothes, they stood on the platform with bright, cheerful face and sang and recited. The whole scene moved us to tears. We felt that those children were so near the Kingdom of Heaven, and that we too could step heavenward with them. We felt our ugly shells come off and wanted to sing with them and be glad with them. I thought that this was the greatest blessing that the life in the slums could give us. We went home at twelve after clearing up the place. As usual we sat around the brazier and were treated to Mr. K.'s favorite *shippoku* (boiled vermicelli with hashed fish and vegetables).

"These happy evening gatherings make me a child once more. I can feel a joy like that of the angel in Blake's picture, flying toward the bright light of Heaven."

William Lane Harris

Marion D. Shutter

WILLIAM LANE HARRIS was born in Boston, April 1, 1854, the son of William R. Harris, owner of a small merchandise store, who afterwards became one of the city's well-to-do merchants. His ancestors were prominent in state and church, in the early history of New England, and during the Revolutionary War period. One of them by arrangement with Paul Revere hung out the lanterns in the old North Church; another was a delegate to the installation of William Ellery Channing.

Mr. Harris attended school in Boston until he was fourteen, when he went to work in his father's store, where he continued for four years, obtaining the training which he often said was the secret of his later success. At the end of that period he started in business for himself and conducted a store of which the carpet department was a prominent feature. On the 16th of April, 1881, Mr. Harris was married to Miss Elizabeth E. Daniels of Boston.

Having never been farther west than the Hudson River, Mr. Harris in 1886 came on a journey to the Red River Valley with a view to seeing the country and visiting his brother, who resided there. Stopping off in Minneapolis, he was so impressed with its possibilities that he decided to locate. He took a lease on the old Casino building at Fifth and Marquette and left at once for Boston, returning the following spring with his wife and daughter.

He gave his store the name of "The New England," because of his down east nativity, and began injecting new ideas into business. He paid his clerks $12 a week, which was an extravagant salary in those days, and his first advertisement in a newspaper, taking up as it did a whole column of space and costing $25, was looked upon as the act of a plunger.

The New England grew rapidly, and in 1892 Mr. Harris leased the old Panorama building and the Jeffrey building adjoining, which gave him an entire half block for his establishment, which ran through to Sixth Street. When he first opened his store in the old Casino building, Mr. Harris adopted the slogan, "Your credit is good at the New England," and this is still the motto of the store. By adhering to that policy, which affirmed his belief in the honesty of the average person, Mr. Harris lived to see the New England Company the largest furniture house specializing in credit patronage in the Middle West. In 1921, the New England moved to a six-story structure at First Avenue North and Fifth Street, where the business was again enlarged.

In civic affairs Mr. Harris always took an active interest. Many public spirited undertakings had their inception in his brain. He was instrumental in starting the Publicity Club, which later developed into the Civic and Commerce Association. He was back of the movement to beautify the streets of Minneapolis with the present ornamental lighting system. When the Minneapolis policemen asked an increase in pay, and the City Council could not see the way clear to grant it, Mr. Harris appeared before the aldermen and offered to underwrite the amount of the increase and await reimbursement from the city treasury. He was one of the founders of the Symphony Orchestra and the Newsboys' Band. And when he passed away, they wrote in a resolution: "It is with the greatest sorrow that the Minneapolis newsboys learn of W. L. Harris' death. Although a very busy business man, Mr. Harris never failed to give the boys an audience and to help and advise them in any of their undertakings." He was a director of Unity Settlement Association.

These are but instances which might be multiplied many times of his interests and responsibilities as a citizen. "To those who knew him best," says one of the daily papers, "it was a mystery how he found time to accomplish all he did." He has been a potent factor in the history of Minneapolis. Another of the daily papers said of him: "He was doing something for the other fellow quite as often and as energetically as for himself and his own interests. Few things lay nearer his heart than the growth of this city along the right lines." His slogan was "Minneapolis makes good." On one occasion he said: "My habits in life were formed under the direction of New England parents, in a simple New England education, in a simple New England school, where I was taught both at home and at school that I was in the world to serve."

He promoted the spirit of unity in the community. Another of his watchwords was "Get together." He believed that if men of the most diverse

creeds, and of the extremest viewpoints in politics, industry, and public policy, could only get together they would find many things in common—at least a common basis of action. Clemenceau said in New York, "I do not profess to know why we are here; but being here, we must get on together." Mr. Harris knew as little perhaps as did Clemenceau why we are here; but he was just as certain as he that "being here, we must get on together." And he did all that one man could do to make this possible.

As the newsboys testify, with all the rush and hurry of life, he found time to be considerate and kind. He was never too busy to listen to one who sought his help or advice, never too overburdened with business to write an appreciative or encouraging word. He invariably sent a line of greeting and welcome to every new member who came into the church. The last note his pastor had from him was an acknowledgment of the semi-annual report of the church and of Unity Settlement, which contained a word of praise for each of the principal workers by name.

He became a member of the Church of the Redeemer nearly twenty years ago, and during that period has been one of the most prominent factors in its life and work. At the time of his death, he was a member of its boa d of trustees and chairman of its music committee. He was an enthusiastic advocate of the use of motion pictures at the evening service. He was a friend and counselor of the General Superintendent, Dr. Lowe, and the trusted adviser of our churches here and in St. Paul. On the day of his funeral, the auditorium of the church was crowded, as well as the stairways and the sidewalks. No man had touched the lives of more people of all sorts and conditions than Mr. Harris, and the great outpouring at his funeral was their silent testimonial of love and sorrow. He will be long missed in the city and the church.

Surviving Mr. Harris are his widow, his daughter, Mrs. John Gauntlett of London, England, and his son, Charles, upon whose shoulders now rest the responsibilities of the business.

Direct News from Tokyo

M. Agnes Hathaway

Miss Hathaway sent the following letter to a cousin, asking her to forward it to us for publication. This number of the *Leader* was practically finished when it reached us, but it is so interesting that we are leaving out other things to get it in.

MISS KENT and I left Zushi, the little seaside resort, Aug. 31, at 12.05 p. m. The next day at the same hour the dear little place was almost destroyed. If we had been one day later we should probably have gone too. Never were people more providentially cared for than we have been. We ordered our baggage sent by special delivery and it reached here that night. It was my intention to go to the business part of the city early in the morning of the first for supplies. A heavy rain changed my plan and I went to a nearby place instead. I had on an old raincoat and disreputable hat. When I reached the car line the rain had ceased and I very much wished to continue, but my clothes were so unfit that I gave it up. That saved me from being on the streets, a very dangerous situation.

O Tome San called us early to lunch. As we have been living in a Japanese house and going in our stocking feet, I went to dinner without any shoes. We were almost ready for our watermelon dessert. The rain and wind had ceased. It was beautiful outside, and so clean and comfortable inside. We remarked how well the servants had prepared for us and how good it seemed to sleep once more in a bed, when suddenly there was an unusually hard earthquake shock which made us both jump. The house began to shake violently. Bernice ran for the back door. I followed, taking my usual position in a doorway, which had been recommended to me when I first came as particularly safe. I did not believe in running out, but the house shook more and more violently. Plastering began to fall. Bernice was calling me with a frightened voice so I ran out and joined her, and together we went to the yard and clung to a little maple tree near the sand boxes. I expected every minute to see the house fall. Neighbors came from all directions, pale and frightened, into the large yard. I saw the nurses and doctors run out of the hospital across the way. Some policemen came and spoke to them.

Some one approached me and asked if the hospital force could use our yard. I supposed that their building had been so badly damaged that they must remove the patients before another shock, and the first persons brought on the stretcher I thought were from the inside of the building. I had not dreamed that there would be many people injured, but I soon found out that it was to care for the injured that they wished to come here. Under the wisteria vine they worked. Men, women and children were brought, one by one, in all I suppose about thirty; six died. It was a strange sight for the yard, accustomed to the joyous voices of playing children as it is. Doctors and nurses in white gowns under the arches of green leaves, wounded on stretchers or on improvised beds, groups of anxious relatives around them, other nurses rolling bandages on the backs of chairs, policemen coming and going. All over the little garden at the north, under the trees by the kindergarten, were groups of frightened families.

Bernice and I were in our stocking feet, for she had lost her slippers by the way, clinging to the little maple. Shock after shock followed one another, sometimes not two minutes apart. Remembering the stories of the San Francisco earthquake I thought of fire and was grateful that there was so little air stirring. Surely there could be no danger. Scarcely five minutes after we ran into the yard the fire alarm was sounded and it was said that Waseda University was burning. That fire was soon extinguished, but another broke out and we heard that our fruit store of so many years was on fire. That was not true,

however, it was the fruit store on the other side of the river. At the first shock all the city water supply was cut off. This fruit store being near the river, the fire was soon put out, a relief to us, as that was the nearest the fire came to our place.

Other fires soon broke out. Our nearest neighbor's married daughter came with her husband, bearing their children on their backs, having escaped from their home without time even to pick up their purses. Then followed explosion after explosion. It was the gunpowder of the burning arsenal. The smoke rolled high in the heavens. Men returned from down town and joined their anxious families under the trees. They reported a big fire at the foot of Kudan Hill. Our church, would it go?

After a time O Tome San ventured to the house and brought our shoes. Later we stood at her open window and ate some of the watermelon. Night was coming on. No one dared go into his own house to sleep. People were bringing bedding and even mosquito nets. Trembling, I rushed into the house and upstairs, expecting to see terrible havoc. Indeed, it was not nearly so bad as the first floor. I seized a rug, a blanket, a coat, a pillow, and ran out. Under the Christmas-tree pine and its companion we spent the night, Bernice, the two servants, the white baby cat and I. The wounded could not be moved, so mats and blankets were brought and placed under the arbor. There were no electric lights. By the light of a few lanterns and candles the doctors and nurses worked. How those nurses worked! No task was too difficult for them.

About eleven o'clock the husband of our little servant, who was married last November, came, and we learned that Tei and her family were safe, but that fire was raging everywhere. The dark smoke clouds from the gunpowder were now a beautiful crimson and floated around the moon as if they were the most harmless things in the world. Every few minutes another quiver of the earth frightened us all. Some of the groups had collected who talked loud and long. There was little sleep for any one. Such a long, dreary night! We could get no definite news of the church.

In the morning I tried to get a jinrikisha. None to be had, so Miss Kent and I started to walk to Iidimachi. All of our neighbors had brought their little charcoal braziers outside and were cooking in the streets. Many tiles had fallen. There was debris on every side. We had thought there might be a food famine and finding that our supplies were limited tried to order more. Only a little rice, a few vegetables, a little sugar, was given to each person. Fruit stores were fairly bombarded. Cake shops were even then almost sold out. Everywhere was destruction. When we neared Iidimachi we found one section entirely burned down. Over and under fallen wires, through ashes and sometimes smoking embers, we walked. On the hill above the church the fire had stopped. Our hopes were raised, but only to fall, for when we reached the spot a few brick walls were all that could be seen. We had just finished refurnishing and repairing the church. It had been so pretty on the day of Mr. Kawabata's wedding. It did seem hard. We could look across the waste and realize that we were not alone. The Baptist Tabernacle, once before destroyed, had again gone down.

We walked home along the street car line. Sometimes we passed a burned car, sometimes one all right had stopped on the track. Here groups of children were happily playing. Fugitives were passing us in automobile trucks or on foot, going they knew not where. We returned to our home, outwardly as if nothing had happened, but we were still afraid to enter. Standing in the garden we ate our simple meal and then returned to the yard. It was still filled. Clouds were coming up, and the hospital had been cleaned, so the sick people were removed and the arbor became a resting place for fugitives. A group had chosen our Christmas tree, so we spread our rug under the trees by the swing. New fires had been breaking out all day, but it was evident that they were so far away there could be little danger. Late in the afternoon a report came that the Koreans were planning to burn the entire city and that many of the later fires had been set by them. The neighbors, armed with sticks, organized themselves into a band to catch any Korean who might be found. Large places were specially dangerous. Watchers were set at our gate. For a long time I sat at our front gate, but really I could not tell whether the many people who came in and went out were Koreans or not, so dark was it.

When morning dawned once more after a second almost sleepless night we went into the house and started to clean up. Soon Mr. Takemizawa, a faithful church member, still a student, came. He helped us remove the plaster and sweep out. We took one hurried glance on the third floor. It did not seem so bad. We had no butter nor bread. Thank fortune for my Irish blood! I could enjoy potatoes. Every one was so excited that no one wanted to cook anything; besides we had no gas, no water except what we brought from a neighbor's well quite a distance, almost no charcoal. Dear Mrs. Maita, one of our church members, brought us many things and Mr. Takemizawa found some butter. Water was so scarce that we washed our hands in the same basin of water all day and it was so warm and dusty. A rain came and we caught a little and dared to do a little washing. People returned to their homes and we slept on the floor in the front hall. We had come to our senses enough to gather a few things, so that if fire came we might save the records of the Home.

Every night we must watch for Koreans. At every street corner ropes were stretched and here watchers sat. The young boys guarded by day, the men at night. No one was allowed to pass without a careful examination. Soldiers came the third night. Never was a more welcome sound than that bugle call. One by one our friends called. One by one we heard about our girls and church members. Many have lost their homes, but up to the present writing we know of no loss of life. There are, however, a few of our girls who I think must be great sufferers, as they were in the danger zone. Fortunately Mrs Rowe was in Karuizawa, the Ayreses and Stetsons in Takayama, so we are all sound.

For fifteen nights we did not go to our rooms to sleep Even now we have preparations for flight. The greatest danger is from robbers who may set fire

to houses to get plunder. Night watchmen sit in our wrecked kindergarten, soldiers are still here, crowds of people are on the streets. Trains which are running are crowded. Matsu came from Karuizawa the fifteenth. It took her fifteen hours to make a journey which usually requires five. People are frequently examined. No one is allowed to come to Tokyo without a special permit.

There is no water yet except at night, and we must get up to turn it on and off. Electricity came on soon, but gas will be very late. The Women's University was wrecked so badly that school will not begin before the last of November. Another school has already commenced and our little Pennsylvania girl is with us. Our head kindergartner, Sen Makim, came to see if we were safe and she is helping Miss Kent and me sew for the homeless. We are cutting up our old dresses and making children's clothes, as they are of no use to give away as they are. This neighborhood suffered little. The business part of the city is practically all gone. The universities, primary schools, high schools, hospitals, libraries, book stores, newspaper offices, which have been destroyed are legion. The American Embassy burned. It is reported that the royal family have offered our Ambassador a home in one of their palaces. We are proud of our new Ambassador. He gave money at once, he sent to America for relief at once, and how happy we are at the quick and generous response.

The terrible loss of life is what haunts us. More than 30,000 people in one of the poorer districts took refuge in an immense open space. Their baggage caught fire and here huddled together they nearly all perished. I do not believe there is such a dreadful story in history. Eighty thousand are said to have perished in this city alone, and Yokohama is a total wreck. We are very quiet and peaceful here at the Home compared to the most of the life in the land, and our hearts go up with a great prayer of gratitude.

* * *

COMMUNICATIONS

To the Editor of the Universalist Leader:

1. First of all, I want to say that a ten year program is an impossibility. We can not fix and define the bounds of our churches for any period of ten years.

If it were possible, I should say that it would not be wisdom on our part to set any boundary stakes and say, "Thus far and not beyond."

Ten years, why, that is a long period of time, many changes take place in a period of time like that. Often churches are not the same. The minister is not the same, leaders are not the same.

Is it not a fact that policies change as leaders change? The policies of Woodrow Wilson differed from those of Warren G. Harding. "Remember," says Philip Henry, "the wheel of Providence is always in motion and the spoke that is uppermost will be under."

Here are two orchestras; both of them do not play the same music, one of them plays nothing but jazz, the other plays nothing but classical music. Employ the first and you get jazz and jazz dancing, change the orchestra and you get a different character of music and dancing.

To-day our leaders can be called, I think, "conservatives." Change those leaders and perhaps we would have "radicals," and the policy of the radicals is never that of the "conservative." Put a "radical" in as a leader and he, finding a program all fenced in by a barbed wire fence, would cut and slash himself in breaking down the fence.

A ten-year program, "cut and dried," is only possible in a Church where we can be assured of the same leaders and followers, who were the creators of the time-period program, and who are in full accord with it. James Russell Lowell in his poem,"The Present Crisis," tells us, "New occasions teach new duties; time makes ancient good uncouth." In five years a fixed, defined, ten-year program might become "uncouth."

And now, as a second step, let me push forward and say that while I believe that a ten-year program is an impossibility, yet I know—we all know—that many Universalist ministers from Maine to California are troubled, they are pained, perhaps a few sore and disgruntled, at what seems to be a too frequent change of program. The adopted policy of one Convention—received with great applause as the solution for all of our ills—at the very next Convention is scorned and revoked.

We do get the reputation of being fickle. Like a butterfly, we light on this flower and then on another flower, and then away we go to still another flower; we never stay on any one flower long enough to get a tenth part of its sweetness out. But, as I see it, this seeming fickleness is better than to put our nose on one grindstone for any period of ten years.

As yet, we are all very human; I wish we were all as humble as human.

We have some folks—like all denominations—who like to think of themselves as "the divine," as Sarah Bernhardt was often called. Their self-conceit is only equaled by their self-confidence; they always know it all. Their way is the only way. Their program is the only program. Levi Powers used to call them "arrogant asses." He had a way of saying things briefly but some of his brief sayings weighed tons.

If all such men would just leave their self-conceit at home and come before us as reformers, I could join in applauding their pet program speeches, for I admire a reformer, even if I am not won altogether by his reforms, in the church or out of the church. A man of the Martin Luther type is to me a hero. But I have nothing but perfect and everlasting contempt for arrogance and self-conceit.

From this type of Universalist people or ministers or leaders, with a dictatorial spirit, we may say, in the words of the Episcopal prayer-book, "Good Lord, deliver us."

Perhaps some of you are saying, "Not charitable." I answer, no. Or perhaps you are saying, "Righteous indignation." I answer, yes, for some men the woes which Jesus uttered in the hearing of the old Pharisees are altogether too tender and sweet.

Listen to me, when men say, "You follow our program, adhere to our policy to the letter, or we will see to it you are put high and dry on the shelf of ministerial retirement," I begin to get alarmed and ready

to sharpen my weapons for personal defense of my friends

When any group of ministers begin to create "a little church Tammany Hall" in certain quarters, without seeming brains of a head or brotherly love of a heart, it is time for alarm.

When ministers are side-tracked because they have refused to "carry the grips"—grips packed with the drawings and specifications of some particular church program—it is time for alarm, and if need be a battle until this thing is ended for all time.

No minister is called to be the porter and carry the grips of any other minister or group or gang of ministers or others, even if, as a reward for such service, he is promised a boost into the next promising vacant pulpit—where perhaps he will rattle around like a bean in a covered baking pan. Often this is the bribe—the price offered and paid for the support of some pet program.

Therefore, you have now one of my big reasons for being unfavorable to any set program. Often in such programs there is a lot of "church politics," politics which have the taste, not of church statesmanship, but of the narrow, bigoted party politician and his "stool pigeons." We often deny the existence of the church politician and his henchmen, we deny it for the sake of appearance, but I fear that he and his own, like our poor relations, are always with us, and he always has a program and a policy and they are always all-important so long as they serve him and his own, but the minute they fail to yield the "loaves and fishes" they are discarded, and then he comes up with more programs and policies.

Herbert Frank Moulton.

Port Plain, N. Y.

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To the Editor of the Universalist Leader:

I have read with interest the recent articles which you have published, one by Mr. Gibbs on "Our Summer Institutes," as well as the articles by Mr. Manning and Mrs. Koch.

I think the denomination can well afford to contribute considerable space to the furthering of the institute work, as it seems to me that at the present time it is the most constructive agency we have, looking towards the future development and permanency of our denomination.

The Murray Grove Association is so convinced of this that it is applying a considerable amount of its funds to promote this work at Murray Grove, and stands ready to back up any other activity that has the same object.

On behalf of the Murray Grove Association I wish to express our appreciation for the publicity you have given us, as we feel it has materially aided our efforts.

Walter Gabell.

Philadelphia, Pa.

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To the Editor of the Universalist Leader:

I wish to express my cordial appreciation of your editorial on Self-Education in the *Leader* of Sept. 29.

The majority of people whom I have met seem to think that education consists in pumping into a vacuum something, anything, to fill it.

If they would get the meaning of *educere* (to draw out) they might be tempted to change their views. If, instead of a vacuum, the "think tank" is solid ivory, the effort would seem to be in vain.

In a city of 30,000 people my only connections with my own church are the *Leader* and the Rev. Luther Riley Robinson, our District Superintendent.

After I have read my *Leaders* I put them into the United Mine Workers Hospital, where they are passed around until worn out. The local superintendent of the hospital has become much interested.

Frank D. Willis.

West Frankfort, Illinois.

* * *

DEBATE OVER PROVIDENCE PLANS

DR. HAROLD MARSHALL addressed the Boston Ministers' Meeting at Universalist Headquarters on Monday, Oct. 8, speaking without notice, on the program put forth by the Board of Trustees of the Universalist General Convention.

An interesting discussion followed, of a confidential heart-to-heart nature.

While these meetings of the Boston ministers are open meetings, and while the *Leader* publishes accounts of them from time to time, it frequently happens that the final interchange of ideas becomes possible only if a report is not made of what is said. Particularly what was said upon the subject of union with other Churches might be misunderstood if published at this time.

The discussion was on a high plane, and among those participating in this part of the program were the Rev. Fred A. Moore, the Rev. E. Dean Ellenwood, Dr. John Clarence Lee, Dr. Frank Oliver Hall, the Rev. Charles H. Pennoyer, Dr. W. S. Perkins, the Rev. Anson Titus, the Rev. Charles Legal, and the Rev. E. W. Whitney.

Upon the question of an additional statement of our faith such as that suggested by the Board of Trustees at their recent meeting, dealing with Universalist philosophy, church unity, and applied Christianity, many interesting observations were made.

Mr. Ellenwood said: "If I am expected as a Universalist minister to ask candidates for membership in the Universalist Church if they believe in the Five Principles of the Boston Declaration, then I fail in my duty, for I never did it. Not for ten years have I done it. All that I ask of candidates for membership is, 'Do you believe in Jesus Christ, and do you want to bring his gospel to pass on earth?' If this be heresy, make the most of it."

Said the Rev. Charles F. Patterson, "I follow the same procedure and run the same risk, if there be any. The Boston Declaration is useful to put into the hands of people who ask what our principles are, but it must always be taken in connection with the liberty clause: 'but neither this nor any other precise form of words is required as a condition of fellowship.' "

The Rev. Fred A. Moore, chairman, said: "Every Convention puts on the records a mass of resolutions which are irrelevant, because nothing happens as a result of them. In this statement of the Board of Trustees we are getting to the root of the matter

and drawing up a compact of faith which will be as much a part of our denominational profession of faith as the Winchester Profession was in its day and the Boston Declaration in its day."

The Rev. Charles H. Pennoyer called attention to the fact that it is incorrect and improper to hang on the walls of our Sunday schools or recite in our church the Five Principles of Universalism as stated in the Boston Declaration without printing or reciting at the same time the words of the liberty clause.

Dr. Marshall pointed out the circumstances under which the Winchester Profession became a part of our organic law. Nobody intended to make a profession of faith. The great majority wanted liberty. Then the New Hampshire brethren came forward with a plea for a declaration of faith so as to make it possible for them to come under the statute of New Hampshire and escape payment of taxes for the standing order or established church of that day. "When the General Convention was organized," Dr. Marshall went on, "possibly without anybody realizing what was happening, this declaration was written into the Constitution as a part of the organic law."

Mr. Legal made the point that the Universal Fatherhood of God includes every other declaration that it is possible to make.

* * *

TUFTS AND CRANE NOTES

There is a feeling of unusual optimism at Tufts as the college year opens. The total enrollment in all departments is larger than ever before. Jackson College has during the summer largely increased her dormitory accommodation by what is essentially a new house, the largest save Metcalf, and even now a few girls are obliged to obtain rooms in private families near the college, and the lack of dining service at Metcalf compels a few of the girls to eat at the college cafeteria. The new chemistry building, costing over $300,000, and dedicated last Commencement, rejoices the hearts of all as a contrast to the little old wooden building near the railroad track. Two items of general importance are the cause of our chief gladness. One is the fact that last June the million dollar drive was completed. This was due to the wise management of President Cousens and the hearty co-operation of all the friends of Tufts. Tufts started out to raise this million dollars, and the fact that it succeeded is evidence of good management, strong support, and ability to maintain itself. After this goal was reached came the surprising bequest of Dr. Fletcher, from which the college will receive between two and four millions, the latter figure probably the truer amount. Some of this must go for the support of definite departments, and yet the specific bequests are of such a nature as to benefit Tufts in its every department. It is too early to know what will be the new plans both in buildings and new departments. But all may rest assured that it will be one which will put Tufts in a place of leadership in education. The desire is not for a bigger Tufts but for a better Tufts. With all of this backing, the critical time of Tufts financially is passed. Its future is assured, and donors may know that gifts bestowed are upon an institution of permanent qualities.

This new day for Tufts means a new day for Crane. For three years past the attendance here has been increasing, and this fall the enrollment is twenty-four. And the group as a whole is a most promising one. Before the drive for Tufts, Crane had been considering plans for a campaign for funds, but when the Tufts drive started, Crane turned all its energy into making the Tufts drive successful, even though the benefit would accrue to Tufts. As the whole college has been pressed for finance, Crane has carried on its work with a faculty that was ready to do extra work for the good of all in the hope of better things. Now the way opens for an extension of courses and an increase of faculty. This school is most fortunately situated for the development of forces along religious educational lines, and to contribute such courses to the college students. An increasing number of college men and women have been coming into the courses in Sociology, History of Religion, Psychology of Religion, Homiletics. And one desire of some of these young people is that they may gain such training in modern religious methods during their college work that they may serve their communities in church and Sunday school wherever they may settle. Dr. Hall, who is at the head of the Homiletical Department, has been called upon to assist in the Department of Public Speaking and Debate. Professor Skinner has a large class in the Tufts Department of Sociology, and many students attend his courses in Applied Christianity. Dr. McCollester has a class in Bible as English Literature, at which this year there is an attendance of fifty college men and women coming three times a week during the year. Crane is very fortunate in having in Greek and New Testament Exegesis Dr. Wyatt, who not only teaches Greek but gives his students broad courses in Greek Thought and the Development of Religious Idealism in the Beginnings of Christianity. In the interchange work of Tufts and Crane theological students get unusual opportunities for all-round training, and their free association with the college students is no small part in their equipment for leadership in their future ministry. One feature of importance at Crane is the close association between the faculty and the students, by which the students have an intimate fellowship with men of experience, and the professors have a chance to teach men in a more real way than by set class sessions. Thus, looking over the genreal field at Tufts, the reasons for expecting better things are easily seen. One item that is valued at Crane is the occasional visitation by the ministers in the vicinity of Boston, who hold some Monday meetings in Packard Chapel which the students may attend. The ministers bring their own discussions, and the college professors gladly accept the invitations to bring their messages from their several departments of work.

* * *

NEW HAMPSHIRE STATE CONVENTION

Asa Mayo Bradley

Good weather, large attendance, unlimited hospitality, and a fine time generally, characterized the ninety-first annual session of the New Hampshire Universalist State Convention, and its associated organizations, at Portsmouth, Sept. 18, 19 and 20.

Sunday School and Y. P. C. U. Conventions held their sessions on the 18th. The feature of the evening was a strong address on Sunday school administration by the Rev. John M. Phillips, of the Congregational church of Manchester.

The Woman's Missionary Association held its annual meeting on the afternoon of the 19th, addressed by the Rev. Maude Lyon Cary of Little Falls, N. Y.

The Convention was called to order on the 19th at 10 a. m., President Whitney presiding. Devotions were led by the Rev. A. S. Yantis of Manchester. The period was devoted to hearing reports of the officers and Superintendent. The outstanding feature of the year's work appeared in the special contribution which had been gathered for home work. Through it two churches have been opened for regular services. The results justify this in becoming a settled policy of the Convention.

It had been many years since the constitution and by-laws had been printed. Many changes had been made, some of which were lost in the volumes of records. A special committee presented revised Constitution and By-Laws; and, due notice having been published in the *Universalist Leader*, they were adopted.

The Fellowship Committee reported fourteen active ministers, five inactive and three licentiates.

At 3.30 p. m. Dr. Lee S. McCollester, Dean of Crane Theological School, spoke on "The Value of Education and Religion." Devotions were led by Mrs. Wenonah Stevens Abbott, minister

at Berlin. The annual sermon was given by the Rev. Asa M. Bradley, Dover, "A Growing Faith," followed by the communion service of the Convention Church, the Rev. Geo. F. Fortier, Superintendent, administering; T. E. Fernald, Nottingham, and H. L. Page, Marlboro, as deacons; Mrs. Fortier, soloist.

Platform Meeting at 7.30 p. m. President Whitney presiding. Devotions were led by Dr. W. H. Morrison, Nashua. A Fellowship Greeting by Dr. L. H. Thayer, minister of North Congregational Church, Portsmouth. Address, Dr. George E. Leighton, Somerville, Mass., "Stop, Look, Listen." Address by General Superintendent Lowe, "A Few Fundamentals." Offering for Gunn Ministerial Relief Fund, $131.55. (Since increased to $136.55.) Music for the evening by the Lyric Male Quartet of Portsmouth.

Thursday, Sept. 20, a conference was held, led by the Rev. Helene Ulrich, Gorham. At the business period reports of the sessions committees were considered and adopted. The Committee on Official Reports especially recommended the pushing of the Home Mission policy, and support of the General Convention measures with regard to the Washington Memorial Church and the Perin-Cate House.

The Committee on Resolutions expressed appreciation for the hospitality of the Portsmouth parish and its pastor; of the importance of co-operation with our Sunday school workers; commendation of the service of the Superintendent; sympathy for our missionaries in Japan; and added emphasis to the recommendation of the committee on official reports in the matter of Home Missions.

The report of the Committee on Credentials showed a larger voting delegation than is usual at these gatherings, and the register indicated a much larger attendance.

Officers elected were: President, Robert L. Whitney, Marlboro; vice-president, Geo. E. Danforth, Nashua; Secretary, Rev. Asa M. Bradley, Kingston; treasurer, Robert N. French, Nashua; trustee for three years, Rev. W. H. Morrison, D. D., Nashua. Preacher of annual sermon, Rev. H. A. Parkhurst, Woodsville; alternate, Rev. A. J. Cardall, Portsmouth. Place of next Convention, Marlboro.

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INDIANA CONVENTION

Pearl M. Mock

The seventy-sixth annual session of the Universalist Convention of Indiana met in Salem church, near Peru, Oct. 4, 5, and 6, with President Emery P. Ross presiding. This is one of our most enterprising and successful small churches. Their optimism and energy were contagious. The Convention was a live one, harmonious and progressive.

Fourteen churches were represented; fifty-seven delegates and many visitors attended.

The Fellowship Committee reported nine resident ministers, all except one engaged in parish work or preaching. There are two licentiates. Financial reports showed progress. Two dormant churches were revived during the year as follows: Ireland church, south of Connersville, has been painted, papered and had new carpets and shades, and now has a Sunday school of over fifty, with regular services once a month. The Mid-West Superintendent, Rev. L. R. Robinson, held a series of meetings in Pendleton in the spring, receiving new members and renewing the interest. Services are held part time.

The Delos H. Thompson Home for Aged Women has been improved by the addition of several rooms and the entire building has been put in first class condition, so that instead of caring for seven or eight guests, there will be room for at least twelve.

The offering for Gunn Ministerial Relief Fund amounted to $49.38.

The Rev. Harry Adams Hersey presided at the communion service, assisted by the Revs. W. C. Holmes, E. V. Stevens, W. O. Bodell, and Edwin Cunningham.

The Rev. W. O. Bodell, pastor of Salem church, struck the keynote of the Convention in preaching the occasional sermon on the subject of "Universalism and the Missionary Spirit."

The evening session opened with devotional services led by the Rev. Edwin Cunningham. Miss Louisa Magraw spoke relative to Western Headquarters and reported increasing appreciation on the part of our churches. Miss Jessie Eubank spoke concerning the splendid response to the drive for the Delos H. Thompson Home and the need for continued co-operation.

The Rev. John Edwin Price, Cincinnati, O., delivered the principal address of the evening, on the life and work of Arthur Nash and the application of the Golden Rule.

On Friday morning recommendations were adopted giving financial aid to four churches and the annual appropriation of $100 to the General Sunday School Association. A recommendation "that this Convention request the General Convention to take definite steps towards the establishment of an adequate Ministerial Relief Pension Fund was adopted." The Executive Board was empowered to print a state paper.

Resolutions adopted approved the encouragement of a greater missionary spirit on the part of Indiana Universalists and churches, and each pastor and delegate was asked to report this to their respective churches, presenting it as the keynote of this Convention, and that each delegate present on returning home enlist each member of the home church with this aim: Bring one or more member into the church or its affiliated organizations during the year.

Resolutions expressing appreciation of our Western Headquarters and urging churches to secure supplies there were adopted. Believing in furthering the co-operative spirit between our churches and our denomination and in making at least some response to every call, it was resolved that each Universalist church in Indiana be asked to put on a canvass for subscriptions to the Perin-Cate House for Boys in Japan and the National Memorial Church at the earliest opportune time.

Other resolutions expressed appreciation of the work of the Federal Prohibition Commissioner of Indiana, and opposed all attempts to repeal or modify the Volstead Act.

The Rev. Sidney R. Esten was chosen as preacher of the occasional sermon with the Rev. Wellington C. Holmes alternate, the Convention to meet in Indianapolis in 1924.

Dr. George E. Huntley, President of the General Sunday School Association, and the Rev. Stanley Manning, Director of Young People's Work, rendered very valuable service by giving inspiring and helpful addresses on Friday evening and Saturday.

The W. U. M. S. held an enthusiastic session on Friday afternoon, reporting progress and increasing financial strength. Money was raised to send the President to the National Convention.

On Saturday morning the Sunday School Convention was presided over by President Samuel C. Mock. The interest was good, and reports were encouraging.

The plan for holding joint Sunday school and Y. P. C. U. rallies which has proved quite beneficial, will be continued

The Y. P. C. U. convened in the afternoon and enjoyed a banquet in the evening. Our young people are doing some very good work and looking forward optimistically to a year of greater success.

Officers elected at the State and Auxiliary Conventions were as follows:

State Convention—President, Emery P. Ross; vice-president, Theodore F. Schlaegel; secretary, Mrs. Pearl M. Mock; treasurer, Melvin A. Beagle; trustee for three years, John F. Clifford. Fellowship Committee, Rev. Harry Adams Hersey, Rev. Wellington C. Holmes, Rev. W. O. Bodell, Dr. L. L. Ball, Roy E. Moseley.

W. U. M. S.—President, Mrs. Martha Barr; vice-president, Mrs. Brennan; secretary, Miss Mollie Dunwoody; treasurer, Miss Edith Irwin.

Sunday School Convention—President, Samuel C. Mock; vice-president, Miss Maude Countryman; secretary, Miss Lelia Platt; treasurer, Roy E. Moseley.

Y. P. C. U.—President, Miss Olive Eaks; vice-president, Oscar Vogt; secretary, Miss Fern Moseley; treasurer, Oscar Cree; state organizer, Ted Hersey.

Home and Children

ALL THIS TIME

All this time God has been coming so much nearer.
We thought that we heard Him in thunder, in tempest, in fire.
We regarded disease as His visitation.
We looked on affliction as His chastening.
We said that poverty was His ruling.
In line and precept we searched out His will.
Then at last we listened. There within us
Was a touch, an impulse, an answer.
It was He! We had traversed miles and aeons,
And here He was, all this time.

The still, small voice . . . why, the story means what it says.

Zona Gale.

* * *

A TRAIL BLAZER OF JAPAN

HAVE you ever heard of a reception given by a Christian church to a man who was going to prison the next day? This strange thing really happened not so very many years ago in Tokyo, Japan. It was a very important church whose membership includes many judges, members of Parliament, educators, and leading citizens of the Capital. The minister of the church is the editor of a Christian weekly paper. All these remarkable people gathered in the church, sang hymns that rang with victory, made speeches of congratulation, and offered prayers for the man who was so soon to be a prisoner, and for the cause that was dear to both him and them.

And that is not the most wonderful thing I can tell you about this man, either. He has finished his term in prison and since then has been elected to Parliament and is now serving his country in the finest way. Would you not like to know how these things could happen?

Well, it is just like this: There was once upon a time a young Japanese named Daikichiro Tagawa. His father was a student of the Chinese classics and he held a religion like Christianity as only fit for women and fools. From a home where such ideas had been taught him, Tagawa went to Waseda University and there he suffered, as so many boys have, from homesickness. But there were two of his fellow-students who were so kind to him that his loneliness soon disappeared. These two boys were Christians and through their influence the boy who had been taught to despise Christianity became a follower of Jesus Christ. When his college course was finished he was repeatedly elected as a member of the House of Representatives and once served for a term of years as deputy mayor of Tokyo. He was also an Under Secretary of the Okuma Cabinet.

In these public offices he had opportunity to learn how the government often oppressed the people and a keen sense of this injustice was born within him. He saw plainly that it was not Christian thus to despise the weak. He launched a severe attack upon the Elder Statesmen, who were leaders of the conservative and oppressive measures which he despised. This led to his arrest and conviction on the charge of *lese majeste*. When he was on the eve of entering prison in 1918, his friends in the Presbyterian Church of Tokyo gave him a farewell, probably unique in the history of men who have been classed as criminals. They thus expressed their confidence in Tagawa and in the principles for which he stood.

His friends wanted Tagawa to run for Parliament again, but he said that no man who had been in prison could ask his fellow-citizens to vote for him, so he refused to enter the lists. But those who believed in him would not let the matter stop there. They made the canvass themselves and financed the whole campaign. Although Tagawa did absolutely nothing himself he was elected by a landslide, covering his political enemies with consternation. They had railroaded him into prison, hoping to get rid of him as a factor in politics, but all their plotting had only served to place him in the limelight. Mr. Tagawa was at Versailles during the Peace Conference and at Washington for the Disarmament Conference, representing Japan's fighters for freedom. He is one of the trail-blazers of Japan, in line with John Knox of Scotland and John Hampden of England. This is the type of men that will make the democratic Japan of the future. It is to help make such that the Universalist Church wishes to gather young men in the Perin-Cate House to become an influence for liberalism in their lives.

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TWO CHARMING PICTURES FROM JAPAN

These pictures were sent by Mrs. Rowe. Of the one at the left she wrote: "Our 'baby,' Shinko San, and Midori San, who has read more heavy English literature (and likes it) than 99 per cent of American girls of her age." The other picture is of Ushida San, the Murray Grove girl.

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WHAT CONSTITUTES NEWS?

Mr. Karl A. Bickel, president of the United Press Association, and an experienced authority on this debatable question, is quoted by Mr. Bruce Barton in the July number of the *American Magazine* as saying that the biggest piece of news for each of us is seeing our own name in print. Next, we like to read about people we know, events we have witnessed, and dynamic personalities. Since the "we" in this instance no doubt refers to that rather ambiguous personality generally referred to as "average reader," it is interesting to discover through the eyes of a newspaper editor just what he looks like.—*Christian Work.*

Young People's Christian Union

THE DIRECTOR'S DATES

Oct. 20-28. Universalist General Convention, Providence, R. I.

Oct. 28. Morning, Cambridge, Mass., First Church.

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FERRY BEACH OR BUST

During the sessions of the Indiana Universalist Convention in Salem Church near Peru, the most conspicuous thing on the wall was a large sign advertising the Ferry Beach or Bust Club, being organized under the leadership of Oscar Vogt of Indianapolis, the State Organizer of the Y. P. C. U.

These Hoosier Unioners had such a good time when the Convention came to them this past summer and was so royally entertained in Muncie, that they are planning now to repeat the experience next year. The members of the Club are promising themselves and each other to set aside two dollars each week until next July, and then they will be ready to go.

Similar plans are being made in Illinois and other mid-western states, and the idea of the Ferry Beach or Bust Club is bound to spread.

This serves to show the way in which interest in the Church, in the principles for which it stands and in the work which it is trying to do, grows in the minds and hearts of young people. From one point of view the trip to Ferry Beach next year will look like a gigantic picnic, without religious significance. The young people will have a railroad trip of a thousand miles or so, will spend several days on the Maine coast, will have several informal dances, some camp-fires on the beach, will take part in what some one is pleased to call "silly devotional meetings," and then have another thousand mile trip back home, each of them having spent a hundred dollars or so, and having nothing to show for it.

But from the point of view of those who have attended the annual Conventions of the Y. P. C. U. at any time in the last thirty years, this trip to Ferry Beach and the money expended will be recognized as an immensely profitable investment. The young people who go to Ferry Beach next July will have a glorious time, but they will also have a rich and deep spiritual experience. These Conventions, whether held on the Indiana prairies or on the coast of Maine, are visits to the Mount of Transfiguration, and it is worth all the time and money it costs to secure that experience.

The efforts which will be made by these young people during the next forty weeks to save money for the Ferry Beach trip will be a real contribution to the Church. Such an investment is to be classed with those made in education. To save and spend money for a college education appears like selfishness to those who can not see far; to those who understand it means the making of men and women more capable of serving humanity in later years. And a trip to Ferry Beach next July will do something a little different but just as essential: it will make the young men and women who go more eager to serve humanity then and during all the rest of their lives.

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THE INDIANA CONVENTION

A year ago the Indiana Convention was torn between two opinions: whether to go to a city church this year, which would be more easily accessible by the usual lines of transportation, and where a larger amount of publicity could be secured through the daily press; or to go to a country church that was eager to entertain, and that would be decidedly helped by the presence of Universalists from the rest of the state.

Finally the country church won the decision and this year's Convention was held at Salem Church, four miles in the country from Peru. The Convention officials or the entertaining parish had an excellent arrangement with the weather manufacturers, for throughout the gathering there was perfect autumn weather, with a touch of frost on one or two nights, but with plenty of sunshine, and the fields and woods taking on their autumn coloring. If it had rained, we would have wished for the pavements and other conveniences of the city. As it was, every one was glad to be in the country.

I could be present only a little over twenty-four hours, but it was enough to feel the fine fellowship of the gathering, and to speak to the entire Convention on one evening and to the young people at the beginning of their own business session. The young people were there in fair numbers, although many were kept away by school and other duties. Every Union in the state was represented; one new Senior and one new Junior Union were reported, and the state showed a gratifying gain in membership over a year ago.

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MINNEAPOLIS

It is always good to return home, as I did between the Illinois and Indiana Conventions, spending four days among old friends, having conferences with two members of the Y. P. C. U. Executive Board, and preaching in the pulpit which I occupied for nearly eight years.

The outstanding event of this visit to Minneapolis was a Sunday afternoon trip to Rochester, ninety-two miles away, nine of us making the trip in a Ford and a half, and returning safely after the evening meeting of the young people which served the double purpose of putting confidence into the Rochester Union at the beginning of its autumn work and arousing interest in the State Convention held later in the week in Tuttle Church.

This trip of 184 miles between 1.30 p. m. and 12.30 a. m. is a commentary on the new age, whose young people are able and willing to travel farther and faster about their Father's business than any previous generation could do.

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BROTHER BROOKS

The Muncie Convention of the Y. P. C. U. decided that it would be a wise investment to bring Brother Brooks, our Texas missionary and superintendent, to the General Convention at Providence. On the way he is visiting a few churches and Unions, and will visit more on the way back home. Any church that would like to have a visit from him should consult the Director of Young People's Work at once. The dates already arranged are as follows:

Thursday, Oct. 18, Baltimore, Md.

Friday, Oct. 19, Metropolitan District Rally, All Souls Church, Brooklyn.

Sunday morning, Oct. 21, Church of the Good Tidings, Brooklyn, N. Y.

Sunday evening, Oct. 21, Scranton, Penn.

Monday, Oct. 22, to Sunday, Oct. 28, General Convention, Providence, R. I.

Friday, Nov. 2, Maine State Y. P. C. U. Rally, Gardiner.

Stanley Manning,
Director of Young People's Work.
Boston, Oct. 11.

For the Quiet Hour

Couldst thou in vision see
Thyself the man God meant,
Thou never more wouldst be
The man thou art—content.

Life is too short to waste—
'Twill soon be dark;
Up! mind thine own aim, and
God speed the mark!

Ralph Waldo Emerson.

It is the great marvel of the Christian character, that the completest self-sacrifice gives the completest self-possession; that only the captive soul, which has flung her rights away, has all her powers free; and that simply to serve under the instant orders of the living God is the highest qualification for command.

James Martineau.

Whatever faith in God we have must be an open-eyed faith, a faith that can look the whole situation in the face, and drag the darkest fact from its hiding-place and hold it up to the light. There is no commandment, Thou shalt keep thine eyes shut or thy mind shut. The things that are in this world are here for us to look at and to reflect upon. The faith that we have we must have in the light of all the thinking and all the knowledge of our age.

Willard Brown Thorp.

The W. N. M. A.

Conducted by Miss Susan M. And ews, 176 Newbury St , Boston Mass

W. N. M. A. CONVENTION PROGRAM

Wednesday, Oct. 24. Morning session—Devotional service, Rev. A. Gertrude Earle. Greetings from Providence Mission Circle, Mrs. Fred Ralton, president. Greetings from Women's Universalist Missionary Society of Rhode Island, Mrs. Chas. A. Russell, president. Message from the General Convention, Hon. Roger S. Galer, president. Response, Mrs. Cordelia A. Quinby, honorary president. Business. Solo, Mrs. John Smith Lowe. Addresses: 'The Missionary Outlook in the South," Rev. George A. Gay, Chattanooga, Tenn. "Walking by Faith and Sight," Rev. Dwight A. Ball, Kinston, N. C. "On the Heights," Rev. Hannah J. Powell, Sunburst, N. C. Prayer for Our Missionaries.

Afternoon session—Roll Call of States. State presidents or representatives will respond with brief reports. Addresses: "The Tie that Binds," Rev. Hazel I, Kirk, Shizuoka, Japan. "Getting Somewhere," Rev. Fred A. Leining, chairman Board of Foreign Missions.

Clara Barton Guild Program

Saturday, Oct. 27. 10 a. m. A two-hour drive to Clara Barton's Birthplace, North Oxford, Mass., starting from the church. Inspection of house and grounds and picnic lunch out of doors.

4 p. m. Conference—How to Have a Successful Guild. Meeting at church. Exhibition of Guild posters, programs, year books, place cards, etc.

7.30 p. m. Women's Banquet at Hotel Biltmore. Special guest of the Clara Barton Guild will be Miss Alma J. Noble, of Buffalo, N. Y., executive secretary of the World Wide Guild of the Baptist Church. Miss Noble will be one of the speakers and will have a special message for your Guild.

Sunday, Oct. 28. 5.30 p. m. Twilight Guild Service at the church. Speaker, Rev. Hazel I. Kirk of Shizuoka, Japan.

6.30 p. m. Guild Supper at the church.

In order to provide comfortably for every Guild delegate please let us know by Oct. 24 how many from your Guild to count on for the drive to Clara Barton's Birthplace, the Women's Banquet, overnight accommodations (state which night).

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ILLINOIS MEETING

The fifty-fifth annual meeting of the Universalist Women's Missionary Association of Illinois was held in the Church of the Redeemer, Hoopeston, on Sept. 24.

Fourteen churches were represented by sixty women, thirty-eight of whom were delegates. The treasurer's report showed a membership in the state association of 354 members and ninety-three members of the Clara Barton Guild.

The sum of money contributed to our missionary work in the South and in Japan much exceeded that of last year. Interest in our finances was stimulated by the printing of the treasurer's report and the annual budget, for distribution to all the members.

An interesting feature of the business session was the report of the Literature chairman, Mrs. S. F. Ross, which was presented in a little play in which were impersonated the missionary program, the collection plate, the apportionment, the missionary, and a Japanese, each in despair because of the indifference of "You," the disinterested member. Every member will become interested if the literature provided by the W. N. M. A. is more often used, was Mrs. Ross' plea.

A Round Table Conference was held for the discussion of all phases of our Association activities.

Mrs. W. R. Corlett, Secretary.

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COMMUNITY SPIRIT

"Whoever does that which if done by all would be harmful, or whoever omits to do that which if omitted by all would be harmful, is a menace to the community."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* *
* Providence, Oct. 20, 21, 22 and *
* 23. Our tenth anniversary! There *
* will be some looking back, of course; *
* but there will be more looking for- *
* ward. There will not be a dull *
* moment from the beginning of Miss *
* Andrews' institute on Saturday till *
* the end of Prof. Weigle's address *
* on Tuesday evening. *
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* *

WHO IS PROFESSOR WARMINGHAM?

The program committee of the General Convention has kindly and wisely decided to devote the evening of Friday, Oct. 26, to the subject of Religious Education and has secured, in addition to President Sykes, Prof. O. W. Warmingham as a speaker. Here is a man of vision and power. He is a member of the faculty at the Boston University School of Religious Education, where his classes are always crowded. At community training schools and church school institutes he is always in demand. The committee is exceedingly fortunate that it can secure the service of the gifted leader.

* *

ABROAD IN THE KINGDOM

Fulfilling an engagement of a year's standing, I attended the State Conventions at the Salem church near Peru, in Indiana. I say conventions, for there were four, the gatherings of the Church, the Women's Missionary Association, the Sunday School and the Young People's Christian Union. There was not a downcast representative in any of the groups. As a matter of fact, progress seems to have been universal in the Hoosier State and the expectation of further progress was evident on every hand. Our State Sunday School Association is a live body, with Samuel C. Mock as president. Among other enterprises, it has had a series of district rallies in different sections of the state, which have brought workers together for most helpful discussion of their common problems. This Association is ever loyal in supporting the work that the General Association is doing for the schools of Indiana. There are several facts that give encouragement to those who were at Salem. One is that the president of the State Convention, Mr. Emery P. Ross, a very efficient presiding officer, and his fellow-officers are thoroughly devoted to the cause of religious education. Another is that Indiana's "bunch" of young people (that would be their own phrase) is as bright, aggressive and up-and-coming as can be found in any state. Through the courtesy of Melvin A. Beagle, I rode by automobile through the central part of Indiana, thus getting an intimate view of the broad fields of ripe corn and frost-touched pumpkins and a close touch with the hustling cities and towns. I preached in Oaklandon and Pendleton, where we have eager people and beautiful churches but no pastor, and was entertained by as fine a groom and bride as I have seen in many a day, Rev. and Mrs. Sidney Esten, of Anderson.

The Wayfarer.

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STORIES FOR THE JAPAN LESSONS

Consult these sources:

"Home and Children" department of the *Universalist Leader* July 31, 1921; Oct. 7 and 28, 1922. A new series is appearing in this department during September and October of 1923.

"Leaves from a Japanese Calendar." Price 50 cents. Published by the United Lutheran Missionary Society.

"The Honorable Japanese Fan," 40 cents in paper, 60 cents in cloth. Published by the Central Committee on the United Study of Foreign Missions.

Both books may be ordered from the Universalist Publishing House.

A. G. E.

Among Our Churches

New Hampshire Letter

Home Missions in New Hampshire.—A year has gone since our people at the Concord Convention instructed the Executive Board of the New Hampshire Convention to institute a definite home mission policy and to call for subscriptions to carry it into effect. Report has already been made to those who attended the Portsmouth Convention, but there are many interested who were not reached in that way. The response of our people showed that they believed in the plan to develop our own field as far as possible. A three year stock plan was placed before our people and subscriptions amounting to over $500 were received for the work of the first year. It was understood that these funds were to be used (1) in reopening dormant Universalist churches, (2) in enabling the Executive Board to investigate new fields and new opportunities. * * That the home mission spirit had been developing in New Hampshire was already evident. By Convention aid, the typically rural parish at Alstead and Langdon had been enabled to establish an adequate pastorate and showed its appreciation by a supreme effort to get along without Convention aid as soon as possible. Through the pastorate of Rev. Alvin M. Smith, Alstead did good effective work, filling a real need in the community. Now that Mr. Smith has heard the call of the Pacific Coast, there is every evidence that the work will go on, for Rev. John Kimball has accepted the invitation to become pastor and is already on the field. John Kimball comes as near to being an ideal pastor of a rural community as any man our denomination has developed. He has just retired from the pastorate of a federated church at Glover, Vermont, which has extended over a period of several years, and in that time he has ministered successfully to Methodists, Universalists, Congregationalists and nonismites of every sort. But there are some who believe that the rural church is passing from existence or losing its usefulness. It isn't so, but some folks think so. * * Fortunately, or unfortunately, the problems of New Hampshire are not all confined to the rural field. Our churches are well scattered through the cities as well as the villages. Sometimes city churches grow feeble as well as country churches. In the course of time our churches at Portsmouth and Dover had become dormant. Through the interest of a former pastor, the attention of both the General and the New Hampshire State Convention was called to the situation at Portsmouth and through the aid of both our movement was revived and a pastor, Rev. Alfred J. Cardall, was placed in charge. While the parish is not entirely upon a sound foundation as yet, none the less immense gain has been made. We have a loyal constituency and a real church here. At Dover, no Convention aid was called upon by our people, although they did ask for and take Convention advice. Almost miraculously, the right man for the pastorate appeared in Rev. Asa M. Bradley, who thought he had given up preaching and retired to the farm. We haven't a big church at Dover, but we have one which knows why it is in existence and responds to every call to advance the cause of that why. We are not ashamed of the real church work which has been and is being done by our people at Dover, and without any call for outside help. I think our people as they gathered at Portsmouth had these three parishes in mind and wondered why the same thing could not be done elsewhere. Anyway they instructed the Executive Committee to go ahead and gave them something to go ahead with. * * The first undertaking was at Gorham and Berlin. These two places—one a city like a boy who has grown too rapidly for his own good, the other a typical small town—while near together, having similar industries and people who speak the same language, are as different in type and temperament as if they were at the opposite poles. For many years they have been undertaking to go in double harness and neither has liked it very well. Why should they? The pastor who could speak the language of Berlin was unintelligible in Gorham, perhaps not so far as our own people were concerned but as far as the separate communities were concerned. Our parish at Gorham had become discouraged through unfortunate and distressing experiences. Our parish at Berlin had gradually disintegrated until apparently only a handful were left of our own people and they too were discouraged. There was no doubt of a field for our work in Gorham. We had the people, we had the money, we had a most delightful equipment with which to work. There was great doubt of a field for work in Berlin. A great roaring rough city in which the Roman Catholic church predominated, in which not a single Protestant church was functioning according to modern ideas, where by changing residential conditions we had been forced from our original location, replacing a church building with a residence made over temporarily, our people scattered and disheartened, what could we hope for here? And yet if there were ever room for the liberal faith it was in the city of Berlin. If there were ever need for a living Protestant church it was here. Through the advice of the Executive Board of the State Convention the parish at Gorham accepted the services of the Superintendent through the winter and then heard and called to the pastorate Rev. Helene Ulrich of New York. Miss Ulrich is now on the field and if she doesn't make good it will not be because of lack of earnestness, enthusiasm or ability. We have a real living church at Gorham and it will certainly be heard from. At Berlin—the whole thing looked at as an almost hopeless venture—the parish decided to hear as a candidate Mrs. Wenonah Stevens Abbott of Minnesota. As one of our people frankly told Mrs. Abbott "we know it is useless to think of going on, but we are going to have a regular spree of preaching while you are here." But they did go on. They raised all the money they could and then the State Convention came in and gave all it could of its home mission funds and Mrs. Abbott took just as little as she could and keep body and soul together, and a deal was made. Mrs. Abbott talked Universalism in the morning under the form of sermons, and she talked Universalism in the afternoon at the Y. M. C. A. in the guise of pleasant Sunday afternoons, and she talked Universalism in the evening under the guise of lectures on Psychology, and she became the most prominent preacher in Berlin and the dormant Universalist church the most talked of organization in the city. And the work is going on. We don't know how long it will last. It will not be complete for many years. But it's going on and we at least have a preacher and a constituency in this northern city. * * But some people think the work should be done in the small country town and the city will take care of itself. Perhaps so. Any way down in West Chesterfield Rev. Frances Kimball has opened up the church with the aid of Convention funds, not home mission funds, and we are ministering through her to the religious needs of the whole community, Methodists, Adventists, Spiritualist, Universalists, every one. We have a Sunday school and a Young People's Society and a Ladies' Aid and an annual fair and church suppers and everything. And then over in Westmoreland, one of the historic parishes of our denomination which hasn't been having services for a long, long time, we have been having services this summer under the direction of the Superintendent and wholly at the expense of the home mission funds. Sometimes there have been a dozen children at the services, gathered together by one of our people for a little choir. Think of it, a dozen children still belonging to us after the church has been closed for ten years or more! And we took some people nto church membership there and we christened some babies during the summer. And

when we got through with the summer work, the people met together and said that they had somewhere about $400 available and they could raise more, and be it circuit with West Chesterfield, or be it supply from Alstead, or be it resident minister, they want to have preaching from spring to fall, and they are going to. * * The call is out for home mission funds to spend in the State of New Hampshire. It begins Oct. 14 and it continues all the year. Every Universalist has a chance to take part in the work.

George F. Fortier.

Church News and Interests

PERSONALS

Rev. C. F. McIntire of Concord, Vt., has received and accepted an invitation to become the minister of the Universalist church at North Orange, Mass. Mr. McIntire will take up his new work about the first of November.

Dr. Coons, Superintendent of Massachusetts, opened the new season at Taunton with a service on Oct. 7. Dr. Lowe, General Superintendent, followed on Oct. 14.

Rev. C. H. Pennoyer of Attleboro, Mass., has been asked to give an address at the next annual convention of the American Association for the Advancement of Science.

Rev. George E. Huntley, D. D., president of the General Sunday School Association, has issued sixteen additional pages to be inserted in the Sunday School Superintendent's Note Book for the year under the slogan "Liberalism without Passion is Futile."

Rev. Orin Crooker has accepted a call to the church in Elgin, Illinois. Mr. Crooker has filled pastorates in Rutland, Vt., Woonsocket, R. I., Cleveland, Ohio, Hoopeston and Galesburg, Ill. For the past four years he has been engaged in industrial journalism.

The new address of Rev. John Sayles of the First Liberal Church of Mount Vernon, N. Y., is 126 South First Ave.

District of Columbia

Washington.—Rev. Clarence E. Rice, pastor. The Baltimore Y. P. C. U. visited the Washington Union, Oct. 7. The Washington Union served luncheon in the church, an afternoon was spent in sight-seeing and the lecture on the Washington church project was given in the evening.

Indiana

Muncie.—Rev. Harry Adams Hersey, pastor. Since we last reported in the *Leader* the "great event" has transpired. The National Y. P. C. U. Convention came, saw and conquered. Into this parish, where but few have caught the denominational vision, the young people flocked for a perfect week in July. "The finest body of young people I ever saw," said our octogenarian soldier, who welcomed them. They found our church, our parish house, our parsonage and our hearts open to them. Of course preparation for the convention, and entertainment of it, and "clearing up" after it, made us a busy people. Yet we found time for our accustomed activities. The pastor delivered a series of twelve lectures to the "Hi-Y" boys, on "Modern Knowledge and Religious Faith." He was publicity manager for the Y. W. C. A. "drive" and the "Book of Job" production. He has prepared a weekly sermon abstract for the press, made a weekly P. O. call on Dr. Bisbee's "Front Porch." He served as chaplain for a week at Camp Crosley, sacred to the memory of Crosley Ball. Returned from protracted vacations and extended "week-ends" the people have a mind to work. The Men's Bible class is after every man in the parish and, together with the women, will conduct a campaign for increased church attendance. The annual bazar draws near. The union Thanksgiving service will be held in our church. We feel honored by the election of one of our faithful Sunday school teachers, E. Arthur Ball, to the high office of State Commander of the American Legion. Seven of us attended the State Convention, one of the best in years. The church gave the pastor $90 and sent him off to the General Convention. We face one of the most active years in our recent history.

Illinois

Sharpsburg.—Rev. J. M. Grimes, pastor. As a result of a very splendid series of meetings, lasting for eight evenings and closing Sept. 30, two members were received into the church. Many interested listeners both in and out of the church were regularly in attendance. Also one member was received at Easter and two children baptized in June not previously reported. The Sunday school has increased its membership this year and our work along all lines is improving.

Maryland

Baltimore.—On Tuesday evening, Oct. 9, Rev. Hal Thurman Kearns was installed as minister of the Church of Our Father. To all acquainted with this church and its people the occasion was not only one of great interest but of even greater inspiration. Nothing could be finer than the eager enthusiasm with which the people have received Mr. and Mrs. Kearns. From old and young alike came evidences of real and generous response. Both congregation and Sunday school have already shown substantial increases and the installation brought new and renewed assurances of support. The service was in charge of Dr. Rice of the Church of Our Father, Washington; Rev. Harry Foster Burns of the First Unitarian Church offered prayer; Rev. Wyatt Brown, D. D., of the Church of St. Michael and All Angels, extended greetings from the Baltimore Federation of Churches; and the president of the society, Lucius R. White, Jr., brought greetings from the church. The message from the Universalist General Convention was given and the act of installation performed by the Rev. Harold Marshall, D. D., as the delegated representative of the Convention, the Superintendent, Dr. Lowe, being unable to be present. The installation was followed by a reception to Mr. and Mrs. Kearns, under the auspices of the women of the church.

Massachusetts

Provincetown.—Rev. Nancy W. P. Smith, acting pastor. Friends who remember the beautiful and historic meeting-house in Provincetown will be glad to know that the building in front of it has been bought by the parish and is about to be removed, leaving a green lawn. Some may inquire how the parish was able to pay $5,000 for this property. It is an illustration of Carey's sermon: "Attempt great things for God, expect great things from God." Mr. Grozier, our munificent friend, said that if the parish would undertake to do something, anything, in addition to holding Sunday services, he would help generously. When therefore the plan of buying this property was laid before him he gave $2,000. Mr. W. E. Nickerson, born in Provincetown and brought up in the Universalist Sunday school, gave $500, an abuttor gave $500, the Sewing Circle gave $800, most of which was already in their treasury, sale of the building yielded $300, and the hat passed around completed the price.

Saugus.—Rev. Frank S. Rice, pastor. New steps have been placed at the entrance of this church and two coats of white paint applied to the edifice, due to the energy of the Woman's Alliance. Last summer the pastor painted the vestry with his own hands, and the general appearance inside and out is greatly improved. Seven adult members have recently been received into the church, several of them from Orthodox churches. Rally Sunday was a great sucess in point of attendance, the largest congregation for years being present. The pastor is giving a series of evening drama lectures, which are popular. The church has made wonderful progress during his pastorate. Forty-five members have been added to the church roll, and fifty-six children christened. The congregations have increased from an average of fifteen to an average of seventy. These results are due to harmony of spirit and good "team" work.

Michigan

Detroit.—The pastorate of Dr. Frank D. Adams, who began his ministry here the second Sunday in September, has opened auspiciously. Everywhere there

is faith, optimism and a desire to get down to work. All departments of the church are vigorous. Church school rally day was held Sept. 30, with a special offering of $60 to pay for a new supply of Bibles. A Bible drill, conducted by the pastor, is a feature of the general exercises every Sunday. The Mission Circle is especially active. Last year's record was good, and this year's promises to be even better. Their Japan pledge for the year is paid, and a special collection was taken for the benefit of the earthquake sufferers. The Circle's share of the Michigan allotment for the year has been paid. During the summer vacation the social life of the church was fostered by a series of parties under the auspices of the Circle. They will be represented by a delegate to the Providence Convention.

New York

Rochester.—Rev. William Wallace Rose, pastor. A banner congregation greeted Mr. Rose on his return from a summer in Provincetown, Mass. The Sunday school attained its maximum attendance within a few weeks. The school, from junior to adult groups, now meets in the church auditorium for opening exercises. The purpose of this is to surround the children and young people with the atmosphere of worship, and to give them the "feeling" of the church. The school class rooms are to be redecorated and refurnished. "Our Outlook," weekly parish publication, begins its twenty-fifth year bigger and better than ever. An offering of $150 was sent to the Convention Secretary to be put at the disposal of the Japan missionaries, for their own use and the needs of the Mission in Tokyo. The Woman's Aid and Mission Circle is hard at work for the November fair. Fortnightly meetings provide for mission study and general parish work. Among Mr. Rose's autumn sermons which attracted wide interest, were "God's Country," "Thank You," and "Breaking with the Past."

Pennsylvania

Hopbottom.—Rev. R. S. Kellerman, pastor. At the invitation of these churches Mr. Kellerman will hold regular services every second and fourth Sundays in the month at 10 a. m. in Kingsley and at 11.30 in Brooklyn. A part of the money which is ordinarily used for running expenses of the Brooklyn church will go for repairs until the church building is thoroughly renovated and repaired. Since Mr. Kellerman came to Hopbottom last November, both the church and the parsonage have been painted, repaired, and the church has been beautifully decorated within. In the Hopbottom church there was held the John Murray Lectureship under the direction of Miss Jennie Lois Ellis of Philadelphia, when discourses were delivered on Universalism by Rev. Clinton Scott of Philadelphia and Rev. George A. Gay of Chattanooga, Tenn. There were present representatives from all the churches in the vicinity, and from Scranton, Alford and Montrose. The annual Association was also held here in July. It included all the Universalist churches in Susquehanna, Wyoming and Lackawanna counties. The speakers on that occasion were Rev. Dr. McGlauflin of Scranton, Rev. Charles E. Petty of Binghamton, and Rev. R. S. Kellerman of Hopbottom.

Reading.—Rev. Griswold Williams, pastor. The pastor is giving a series of four sermons for the Sunday mornings of October, on the general subject of "A Spiritual Interpretation of the Rubaiyat of Omar Khayyam." The sermon topics are: "Omar and Persian Mystic Symbolism," "The Master of the Show," "The Hand of the Potter," "The Daughter of the Vine."

Vermont

Bellows Falls.—Rev. R. F. Johonnot, D. D., pastor. Oct. 10 will always be a red letter day in the history of this church, as marking the dedication of the new pipe-organ. Four years ago a movement was started for a new organ, the old one having seen forty years of service. In April of 1921 the old organ was sold and removed. The contract for the new one was made in the fall of 1922, with the Austin organ Company of Hartford, Conn., for an organ costing when installed $10,000. This amount seemed large for this society, but the money was practically pledged before the contract was made. The Ladies' Aid pledged about $3,300 of which $1,800 has already been paid; and the Y. P. C. U. $1,200, of which nearly half has been paid. The remaining pledges by individuals were none of them very large but were widely spread. The new organ was first used at the union services of the summer, when held in our church. During the spring and summer extensive repairs were made upon the church. The auditorium was redecorated, new lights installed (the gift of the Young People's Christian Union), the church painted outside, the furnaces reconstructed and many minor repairs made, so that the new organ was placed in an almost new church. Invitations for the dedication were sent to all the Universalist churches and others in the vicinity and to all the Protestant churches of the village. The church was filled long before the opening hour and many were turned away, the fame of the organ and of the organist filling the whole community. The program consisted of three parts. First a processional by the vested choir of sixteen voices followed by an organ recital by the organist, Nettie Wheeler Lovell, who for thirty-three years has been our organist and for a long time choir director, and who has built up a remarkably fine choir. Part two consisted of addresses by Rev. Fenwick L. Leavitt, of Worcester, Mass., and Rev. Albert Hammatt of Longmeadow, Mass., both of whom had formerly served here as pastors; and of musical selections by the choir and by the special soloist, Cora Shedd Bager, formerly of this village, but now of Littleton, Mass. Part three consisted of the service prepared by the pastor, Dr. Johonnot, of scriptural responses and dedicatory prayers in which the people joined. The crowning act of dedication was the placing of a huge laurel wreath upon the front of the organ by Mr. Herbert T. Kelley, the treasurer of the church, who has borne the brunt of the detailed work connected with the making of the contract, the raising of the money and the installation of the organ, though the board of trustees has also been most interested and faithful. Immediately after this a unique feature was introduced by the singing of two verses of "Nearer my God, to Thee," by the quartet who sang in the church thirty years ago—Miss Etta Labaree, now of Worcester, Mrs. Carrie L. Dunham of Brattleboro, Mr. Geo. B. Wheeler, father of the organist, and Mr. W. E. Bowtell, her uncle. Though high praise is due to many, it should be said that to the faith and push of Mrs. Lovell, the organist, who initiated the movement, and without whose energy and inspiration as well as her musical ability the carrying through of the project would have been impossible, most is due. The organ is of two manuals, and has electro-pneumatic action with the console placed in front of the choir, and a rotary electric blower, which is housed outside the church on a concrete foundation, making the working of the mechanical parts inaudible to the audience. In addition to the usual stops, one for a set of chimes was contributed by the organist, and a special *vox humana* stop by Mr. H. T. Kelley

The Maritime Provinces

Halifax, N. S.—Rev. Oluf Tandberg, pastor. The Church of the Redeemer was opened again for services on Sunday, Sept. 2, after a vacation of five weeks. This church is made up of a "remnant, "the crystallized result of an effort to establish a Universalist church in Halifax. Isolated, and surrounded by uncongenial elements, this church has fought its way down through the greater part of a century. At the present time the Sunday school must be considered the most promising part of the movement. The people, young and old, are eager for new religious knowledge; and the pastor's lectures on the Bible, which have been carried on for a year and a half without interruption, are still being listened to with unflagging attention. Yet this church, like all the churches in Halifax, is facing a season of hard sailing. The untimely breakdown of the economic and industrial life of the community, and as a consequence the wholesale exodus of the population, have inevitably affected the churches, and the Universalist church has suffered with the rest. According to a statement by the

president of a leading insurance company, not less than twenty thousand people have left Halifax since the close of the war. The Halifax Universalist church, however, has apparently a "will to live," and therefore it will live, although with a tightened waistband. Much-needed repairs on the church building are being made, and the church is rolling up its sleeves for the winter's task.

Coburn, N. B.—Mr. Elmer Peters, a theological student from St. Lawrence University, supplied the pulpit at Coburn during the summer. The people in this parish are thoroughgoing Universalists, and have maintained a Sunday school during the hot season. Anything more than summer services in this church is, for the present, out of the question, but there is a ladies' society which keeps up the work all the year round. Coburn is a fine mission. The Coburn people, like the people of the Maritime Provinces generally, are greatly interested in the sermon, and are able to appreciate a real pulpit effort. From all accounts, the work in Coburn this summer has been a success, and the preacher and people alike are to be congratulated upon the efforts they have made.

Quebec

North Hatley.—Rev. E. E. Marggraf, pastor. The annual meeting of the church was held Sunday, Oct. 3. Reports showed that during the year the parish spent $1,008 on improvements to church and parsonage. Last autumn $650 was used in building new cement foundations beneath the auditorium and erecting a new chimney. In the early spring the horse-sheds were newly shingled and $150 expended on needed repairs on the parsonage. Early in September work was begun on repainting the church and is now practically finished. It has greatly improved the external appearance of the ediffice. The response of the parish in meeting these extra expenses for the upkeep of the property has been hearty and generous. The Ladies' Society has been a large contributor and during the year its earnings have been slightly more than $350, notwithstanding its smallness numerically. This parish contains some very loyal adherents to our church and faith and while it can not make large offerings generally makes some contribution to almost every good cause.

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INSTALLATION AT EVERETT, MASS.

The numerous changes in pastorates in Massachusetts during the past few months lead naturally to several installations. Rev. U. S. Milburn, who has been the minister at Salem for nine years, began his new work in Everett with his official installation on Sunday evening, Sept. 30. Rev. John S. Lowe, D. D., General Superintendent, was the preacher. The introductory services, including scripture and prayer, were conducted by Rev. Roger F. Etz, Secretary of the General Convention. Rev. Leroy W. Coons, D. D., State Superintendent, gave the address to the people and Rev. George E. Huntley, D. D., president of the General Sunday School Association, gave the address to the minister. Greetings were presented on behalf of the city by its mayor, Lester D. Chisholm; for the churches of Everett, by Rev. Loran F. Sanford; for the Greater Boston District, by Rev. G. E. Leighton, D. D., and from the Everett church by the president of its board of trustees, C. C. Nichols. The Everett church, one of the strongest in eastern Massachusetts, expects to carry on into the future the splendid work for which it has been widely known in years of the past.

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,514
Sharpsburg, Ill.	3
Saugus, Mass.	7
Total	1,524

* *

CHRISTENINGS

Previously reported, 739. Sharpsburg, Ill., 2. Total, 741.

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INSTALLATION AT ARLINGTON, MASS.

On Sunday evening, Sept. 23, Rev. Charles F. Patterson was publicly recognized as the new minister at Arlington, Mass., and with fine and fitting ceremony was officially inducted into his new position. The service was not, as usual, called an Installation but a Recognition. There was in the order no formal sermon. Instead, the preaching was done by all of the speakers on the program. The introductory service was conducted by Rev. C. E. Clark, D. D., of Medford Hillside. The Scriptures were read by Rev. D. I. Patch of the Congregational Church of Arlington. The prayer was offered by Rev. R. Perry Bush, D. D. The two addresses to the people and to the minister were given by Rev. F. O. Hall, D. D., and Rev. L. S. McCollester, D. D., respectively. Greetings were presented from the State Convention by the Superintendent of Massachusetts, Rev. L. W. Coons, D. D.; from the churches of Arlington by Rev. Frederic Gill, D. D., of the Unitarian church; and from the church by the chairman of its board of trustees, E. W. Goodwin. The musical numbers for the evening were presented by Mrs. Elmer Stevens, organist, Mrs. Stella Marek Cushing, violinist, and Mrs. Olga Mansfield and Miss Katherine Yerrinton. Outside the church a driving rain storm prevailed, but within all was light, lovely and prophetic of a new relation established in encouraging hope and faith. The pastorate of Mr. Patterson in Arlington opens with every prospect of great achievement.

WOMAN'S UNIVERSALIST MISSIONARY SOCIETY

A most inspiring and informing Public Meeting was held in Gloucester Thursday, Oct. 4, by invitation of this cordial and hospitable people.

Dr. Lee interested everybody by his address on John Murray and the Gloucester Church.

Mr. Frank E. Dewick, president of our Bethany Union, made an eloquent plea for its loyal support by our churches and Mission Circles. We listened eagerly to Rev. Hannah J. Powell, who told us the story of her work as our missionary at Sunburst, North Carolina, and who made us to see pictures of the present, to dream dreams of the future, and to be alert and constant and loyal that these dreams may become facts before long.

A most delicious luncheon was served to the large company present, who came by train and cars to enjoy the day.

Following a visit to the Sargent-Murray-Gilman House, a social hour was made possible by Mrs. Lee, who presided at afternoon tea, and furnished a happy ending to a perfect day. Music was a fine feature of the occasion, rendered by Miss Grace Foster, organist, and Mrs. Florence H. Bent, vocalist.

* *

RUSSELL LECTURE

The annual Russell Lecture at Tufts College will be given in Goddard Chapel Sunday afternoon, Oct. 21, at 3.30.

The lecturer is President Kenyon L. Butterfield, LL. D., of Amherst Agricultural College. Dr. Butterfield takes as subject "Religion and Democracy."

An invitation to this lecture is extended to all friends of Tufts College.

* *

WELCOME HOME FOR MISS KIRK

The churches of Greater Boston tendered Rev. Hazel I. Kirk a reception and welcome home at the First Universalist Church, Charlestown, on Sunday evening, Oct. 7. She reached Boston after a three months' trip via Europe, following her five years' service in our Japan Mission. Nearly two hundred friends gathered to meet and greet her on this occasion.

Rev. Roger F. Etz, pastor of the church and secretary of the Board of Foreign Missions, presided at the service, extending a welcome on behalf of Mr. Leining, chairman of the Board, who could not be present. Rev. A. Gertrude Earle, speaking as the representative of the General Sunday School Association, emphasized the importance of the education in missions now being carried on through the Sunday schools, whose special representative Miss Kirk has been. Mr. Donald Sleeper, president of the Massachusetts Y. P. C. U., spoke of the interest of the young people of the denomination in Miss Kirk and her work and of the strong hold which she has on their imaginations. Mrs. George A. Libby, vice-president of

the W. N. M. A., under whose direction Miss Kirk has worked, made a plea for a larger work overseas by and for women, urging that we continue to pioneer as we had done in the past. Rev. L. W. Coons, D. D., State Superintendent of Churches in Massachusetts, welcomed Miss Kirk in the name of the churches of the state, promising her the busiest and most fruitful year of her service and pledging the loyal co-operation of all of the churches in her work.

In replying to these words of welcome, Miss Kirk expressed the joy which she had had in her years of service and the great personal love she had for the Japanese. She told of the appreciation of the Japanese for all that had been done for them through our Mission and of the increasing sense of responsibility they have for the success of our work. We are only beginning to grasp the many opportunities for service which are before us, service through which we can help to strengthen the bonds of friendship and love between the two countries.

During the evening, refreshments were served by the ladies of the Charlestown church and music was furnished by Miss Marion Allen accompanied by Mrs. Etz.

Notices

MASSACHUSETTS WOMEN, ATTENTION

Our General Convention in Providence Oct. 20-28 should be on your personal calendar as an obligation to be met, at least in part. The Women's National Missionary Association will be in session on Wednesday, Oct. 24.

All members of our Woman's Universalist Missionary Society, who plan attendance, should send for credentials. *Delegates are appointed by the state.*

Write our Secretary, Miss A. Louise Barker, 283 Upland Road, Cambridge.

Grace F. White, President.

* *

CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-year Conference will meet in the church at Bridgeport on Wednesday, Nov. 14. All friends of the faith are cordially invited to attend.

Theodore A. Fischer, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

License as a lay preacher, for three years, was granted Sept. 23 to Mrs. Mary E. Bradley.

Fellowship was granted Sept. 29 to Rev. John Kimball on letter of transfer from the Vermont and Province of Quebec Convention

On Oct. 3 Rev. Alven M. Smith was transferred to the California Convention.

Frank W. Whippen, Clerk.

* *

ATTENTION MEN

If you are going to the Comrades meeting and banquet at Providence read carefully the following:

Certificates for the reduced railroad rate will not be issued by the railroad ticket offices after Oct. 25. To secure the reduced rate, buy your ticket and get your certificate between Oct. 19 and 25 inclusive, even though you may not use the ticket until Oct. 27. Turn in your certificate when you reach Providence, have it validated on Oct. 27, and then purchase your return ticket at one-half fare.

Your co-operation in this will do two things: (1) help us secure the 250 certificates necessary to insure the reduced fare, and (2) give you the benefit of the one-half fare rate.

Will you help?

INTERDENOMINATIONAL MISSIONARY MEETING FOR WOMEN

Friends of our missionaries, both home and foreign workers, are cordially invited to attend a reception for women missionaries to be held Tuesday afternoon, Oct. 30, from 3 to 5 p. m., in the vestry of Park Street Church, Boston.

This meeting is held under the auspices of the Woman's Interdenominational Missionary Committee of Eastern Massachusetts, an organization representing eleven local Federations of Woman's Work in Greater Boston.

Mrs. O. H. Durrell of Cambridge will preside and the missionaries will be introduced by Mrs. Grace Colman Lathrop of Boston. There will be three addresses of compelling interest by speakers of more than local reputation.

Archdeacon Dennen, Superintendent of Episcopal City Missions, will speak on "Community Work and Missions;" Mrs. Henry W. Peabody will present the work of the "Woman's National Committee for Law Enforcement" of which she is Executive Chairman, and Dr. D. Brewer Eddy, Associate Secretary of the American Board, who has recently returned from Japan and China, will give "Glimpses of Mission Work in the Orient."

* *

UNIVERSALIST HISTORICAL SOCIETY

A special meeting of the Universalist Historical Society will be held at King's Chapel, Boston, by courtesy of the wardens, on Friday, Oct. 26, at 2.30 p. m., to commemorate the 150th anniversary of the first arrival of John Murray in Boston. In 1773 King's Chapel was already built as it now stands, and Murray preached in the immediate vicinity.

The public is invited.

Vinton A. Sears, Secretary.

* *

FERRY BEACH REUNION

The Annual Reunion Meeting of the Ferry Beach Park Association will be held on Thursday, Oct. 25, at 5 p. m., in Providence, R. I., during the week of the Universalist General Convention Meetings. Place and program to be announced later.

Elmer D. Colcord, Secretary.

* *

FLORIDA STATE CONVENTION

The Universalist State Convention of Florida will be held in the Universalist church at DeFuniak Springs, Nov. 16 to 18 inclusive. It is hoped that the several churches of our faith located in Florida will send full delegations, and isolated Universalists throughout the state are cordially invited and urged to attend. A warm invitation is likewise extended to Universalists outside our state lines.

A. Arnold Ross, Pastor.

* *

DENOMINATIONAL CALENDAR

Oct. 20-28, 1923. Universalist General Convention, Providence, R. I.

Oct. 21-23, 1923. Convention of General Sunday School Association, Providence, R. I.

Oct. 24, 1923. W. N. M. A. Convention, Providence, R. I.

Oct. 26, 1923. Special Meeting of the Universalist Historical Society, King's Chapel, Boston.

Oct. 27, 1923. 2 p. m. Biennial Meeting of Universalist Comrades, Providence, R. I. 7.30 p. m. Biennial Dinner of the Universalist Comrades, Providence, R. I.

Nov. 8-11, 1923. Alabama State Convention.

* *

STUDENTS COMING TO BOSTON

We know that many students from Universalist families will come to Boston this fall. The undersigned will appreciate being advised of same by parents, friends, or ministers.

Rev. Fred Atkins Moore.
Beacon Universalist Church,
286 Harvard St., Brookline, Mass.

* *

UNIVERSALIST LITERATURE WANTED

Mrs. A. L. Cole, Box 83, Newcastle, Young Co., Texas, has accepted the office of chairman of the P. O. Mission of Texas and will be pleased to receive *Leaders, Onwards, Myrtles* and other Universalist literature for distribution in Texas and near by states.

NORTH CAROLINA FELLOWSHIP COMMITTEE

Letter of license as lay preacher issued to Mrs. Katharine Haskell Ball Sept. 22, 1923.

Leon P. Jones, Secretary.

* *

OHIO FELLOWSHIP COMMITTEE

John M. Fogelsong, pastor-elect of the church at Bryan, Ohio, having applied for ordination, a meeting of the Fellowship Committee will be held in the Universalist church, Columbus, Ohio, at 12.30 p. m. Tuesday, Nov. 6.

Sara L. Stoner, Secretary.

Obituary

Mrs. Priscilla E. Cole

Mrs. Priscilla E. Cole, daughter of Luke and Rebecca (Craven) Harris, was born in West Springfield, Pa., March 12, 1834, and died at her home in Pennside, Pa., Sept. 30, 1923. She married May 4, 1854, Minos Cole, who died nearly twelve years ago. To this union were born three children, two dying in infancy. One daughter, Mrs. Mark Bumpus, one granddaughter, Mrs. Howard Bowles, and one great granddaughter survive.

Mrs. Cole came as a bride to the home where she lived nearly seventy years. She was a life-long Universalist, joining the church at West Springfield, Pa., when only thirteen years old. Her funeral was held at the home, attended by Miss Inez Shipman of Girard, Pa., and interment was at Keepville Cemetery.

Mrs. Rhoda Tyler Capen

July 11, 1923, Mrs. Rhoda Tyler Capen passed into the unknown country at the age of eighty-six years.

Mrs. Capen was the second child of Capt. John and Mrs. Adeline Coye Tyler, and she was married at the age of twenty-two to Loranus C. Capen of Stoughton. She lived for a time in that place and then returned to her home town and engaged in a successful millinery business. Later on the Capens removed to Baltimore, and from that city to Washington, where Mr. Capen held a government position for some years.

At the expiration of this service the pair returned to Stoughton, and a few years later made their final move to Warren, where Mr. Capen died suddenly July 12, 1920. Since the death of her husband Mrs. Capen had suffered a breakdown physically, in some respects, but remained mentally vigorous, and so continued till the time of her death, which followed a paralytic stroke.

Mrs. Capen was a devoted member of the Universalist Church. From her early youth she was an ardent advocate of woman suffrage. Fond of books and good literature, these were her great companions after her deafness shut her out from much of the society she had enjoyed.

But one of the Tyler family now remains, Mary, the youngest of the five. The family was in many ways unusual and developed differently from most children born to farm life. Abbie, the oldest child, became a doctor, practising for a long period of years in Washington, D. C. Rhoda developed much business acumen. John was an astute politician, and did a large amount of public business, especially of a legal nature. Harriet was an artist of ability, and taught many pupils. Mary was a teacher of languages.

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Crackling

A rather tall, slender girl, with golden hair, a fair skin, deep blue eyes, a rather large, shapely mouth which, when she smiles, discloses perfect teeth and perfect feet.—*From a description of a "movie" heroine in the Pomona (Cal.) Progress.*

* *

"I think that children are not as observing as they should be," said the inspector to the teacher.

"I hadn't noticed it," replied the teacher.

"Well, I'll prove it to you;" and turning to the class the inspector said:

"Some one give me a number."

"Thirty-seven," said a little boy eagerly.

The inspector wrote 73 on the board, and nothing was said.

"Will some one else give me a number?"

"Fifty-two," said another lad.

The inspector wrote down 25 on the board, and smiled at the teacher. He called for another number, and young Jack called out:

"Seventy-seven; now see if you can change that."—*Public Opinion (London).*

* *

Lawyer (to rattled witness): "Did you, or did you not, on the aforementioned day, Tuesday, January Nineteenth, Eighteen Hundred and Ninety-six, feloniously and with malice aforethought listen at the keyhole of the third-floor rear apartment, then occupied as a residence by the defendant in this action on Ninetieth Street near Park Avenue, and did you not also on the Friday following the Tuesday in January before referred to in the year Eighteen Hundred and Ninety-six communicate to your wife the information acquired and repeat the conversation overheard as a result of your eavesdropping on that occasion with the result that the gossip of your wife gave wide and far currency to the overheard conversation before mentioned? Did you or did you not? Answer yes or no."

Witness: "Huh?"—*Life.*

* *

Down in Texas the short cotton crop forced a large number of country negroes to the cities. One of them applied for a job at one of the large employment agencies.

"There's a job at the Eagle Laundry," said the man behind the desk. "Want it?"

The applicant shifted uneasily from one foot to the other.

"Tell you how it is, boss," he said finally, "I sure does want a job mighty bad, but de fack is, I ain't never washed a eagle."—*The Open Road.*

* *

Burglar (surprised by householder): "Well, if that ain't the limit! What d'yer mean by writing on your door 'Out of Town till Monday'?"—*London Mail.*

* *

It sure would be fine for mother if she could collect time and a half for overtime.—*Florence Herald.*

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